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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

IN our Volumes for 1810 and 1811 we gave a very copious view of the progress of the Protestant Missions on the coast of Coromandel, from their commencement in 1706 to the close of the year 1716. A work has recently appeared which enables us to continue this account for the chief part of the time which has intervened between that period and the present day. The work is entitled, "An Abstract of the annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries at different Periods, on their Departure for their several Missions: published by Direction of the Board of the Society for promoting Christian Knowledge" The Editor of this work we understand to be the Rev. Archdeacon Pott. It was projected at the time that the great question of affording legal facilities to those who might be actuated by the desire to propagate the faith of Christ in India was before the legislature. It appeared too late to co-operate, as it would have done, in producing the wise decision which was adopted. It will serve, however, to demonstrate the wisdom of that decision, and perhaps to obviate the prejudices of many well-meaning men, who were led, by the ill-founded alarms of persons pretending to local knowledge, to regard with considerable

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jealousy any attempt to convert the natives of India to Christianity.

"To pleas of insuperable difficulty," observes the pious Editor, "of danger, and alas! (for it is so said) of inexpedience, it is time to oppose the documents of plain facts, and the long course of experiment, pursued with unremitting efforts, and followed by none of the disastrous consequences which are now so anxiously predicted. Facts and experiments they are which have a tract of years beyond the customary life of man, to vouch for them as practicable, safe, and full of substantial benefit; and all this under weak encouragements, it must be owned, with limited and languid patronage, and with deficient means. It is in order to produce this evidence of fact, and these plain lessons of experience, that the following Abstract has been formed and put forth; by which it will appear that the Society for promoting Christian Knowledge, for above a century, has supplied its succours, when its means were least abundant, for the propagation and support of the cause and interests of Christian truth, of religious knowledge, and of conversion in the eastern world.

"They who shall think fit to peruse the following statements will find indubitable proofs, that whilst many are debating concerning what is practicable or desirable, possible or safe, the work has, in one way at least, been reduced to practice, is found and acknowledged to be most beneficial, and has, for more than an

hundred of years, been carried on without risk or inconvenience. It will be found, that this has been done publicly and openly without hatred, ill-will, or revolt, but with the gratitude, the good-will, and esteem of thousands, of whom many, through the blessing of Almighty God, have profited effectually in the chief concern upon which the present hope, and the future welfare of mankind, have their dependence.

"Are there those, who, without the thoughtless courage of direct opposition or hostility, remind us only that a cautious and a gradual course must be pursued? the counsel is most salutary: but such persons may learn here, that the course has been thus cautious, the progress gradual, and the increase also such as has grown up by degrees. It has advanced under the good Providence of God, with little more than the succours of a Society which exerted its endeavours to this purpose when its powers were limited and scanty, and would gladly now enlarge them to the same end, when its hands are strengthened. Had the encouragement been as hearty and effectual from other branches of the community, it seems probable, from past success obtained with very slender means, that the progress would have been less gradual indeed, but more prosperous and happy."

"It remains but to add here, that no one testimony has been omitted or disguised, by which the merits of the general question respecting the propagation of Christianity in India, can stand affected. It may be right to make this declaration, and to rest the credit of this work upon the truth of the assertion, *since it will be found, with some surprise perhaps, how destitute of all solid grounds, those clamours and objections are, which have been so industriously excited on the subject of diffusing the knowledge and profession of the Christian faith in that country*"

The History of the Missions prior to the year 1734 is exceedingly meagre. The period from 1706 to 1716

occupies scarcely three pages. The readers of the Christian Observer, however, will find the scantiness of this account to a considerable degree supplied in the pages of that work. (See Vol. for 1810, pp. 329, 401, 465, 529, 593, 661, 733, and Vol. for 1811, pp. 1, 65, and 137.) With the exception of a letter from the Rev. William Stevenson, Chaplain of the East-India Company at Madras, which was received in the year 1717, and which contains much important information and many valuable suggestions, there does not appear any trace of the history of these missions in the records of the Society, from the year 1716 to the year 1734. We should be greatly obliged to any correspondent who would point out to us where we might obtain an authentic account of their progress during this long interval. From Mr. Stevenson's letter we shall make a few extracts, which seem no less suited to these times than to those in which they were written.

"Having thus pointed out to you the chief hindrances to the propagation of the Gospel in this part of the world, and the great encouragements we have to attempt it;—I shall now propose to you those methods, that I think might be most effectual in prosecuting this necessary work.

"To begin then at the very source and foundation of it; it will be thought proper, I suppose, and practicable, so to unite the hearts and endeavours of the several societies in England, Denmark, and Germany, who have engaged to support the Protestant Mission, that laying aside all distrust and jealousy of one another, concerning the point of national honour in carrying on this design, and all partiality and prejudices in favour of their several schemes and opinions, they may agree to promote the glory of God, and the conversion of the Heathen, by all proper methods and persons, without disputing about rights, precedence, or superior direction. Such an union may be begun and continu-

ed by frequent correspondence, and friendly communication of advice and assistance to each other; and by such regulations as they shall agree upon, for the most speedy and successful management of their affairs.

“When one common Society for promoting the Protestant Mission is thus happily formed, one of the first things that can fall under their consideration, is, how they may raise a sufficient fund for carrying on so great a work; towards which, it is but reasonable to expect that all charitable Christians will readily contribute.”

“Besides this fund for expenses, it were to be wished that there were colleges erected in Europe for training up Missionaries; and teaching the languages that are necessary for them, viz. the Malabar, Gentoo, Moorish, and Portuguese tongues; in each of which they might be somewhat instructed, before they come abroad; but chiefly in the Malabar and the Portuguese, which is the *Lingua Franca* used throughout the coast of Coromandel.

“From such seminaries the Mission must be supplied, from time to time, with at least eight well-qualified Missionaries to reside in India; and if a greater number could be sent out, they might be very usefully employed in so great a harvest as here offers itself.

“Two of these Missionaries will always find sufficient employment at Tranquebar; where a college might be erected for training up catechists and schoolmasters for the service of the Mission. There will be occasion for another Missionary to reside at Fort St. George, (and perhaps for one at Fort St. David,) to educate schoolmasters; take the charge of the schools, to be erected in and about these settlements; and to facilitate a correspondence among the other Missionaries; whose business it must be to travel up into the country with catechists and assistants; there to preach to the natives, settle schools in their villages, and distribute among them abstracts of the Christian re-

ligion, engraven or written on the most durable materials.

“For the better management of the whole work, the Missionary who shall reside at Fort St. George, and one of those at Tranquebar, might be invested with some authority over the rest; to direct their progress and stations; determine their differences, and negotiate the affairs of the Mission: and it seems no less necessary, that one of them be empowered to ordain *Gentile* proselytes to the ministry.

“To prevent all disputes about religion, and further the propagation of it among the natives, it will be necessary that not only a short abstract of the Christian doctrine, but likewise a larger catechism, containing all proper (especially practical) instruction, be composed by some judicious members of the Society in Europe, for the use of the Mission: and that no sort of books be printed, or used by any of the Missionaries, but such as shall be approved and recommended by the Society.

“That the itinerant Missionaries, Catechists, &c. may not be molested nor interrupted in their work, they must be powerfully recommended to the favour and protection of the governors at Fort St. George and Tranquebar; who by their letters testimonial and commendatory, may procure not only protection from the governors of the inland provinces; but likewise their favour and good will to the Missionaries and their assistants.

“Seeing the whole success of the Mission must depend upon the abilities and good conduct of the persons to be employed in it, the greatest care must be taken in choosing them; that so none may be sent out but such as are not only learned and laborious, but likewise remarkable for their prudence, good temper, and Christian zeal.

“It will be necessary for the Missionaries to hold a punctual correspondence, and frequent conferences with one another, on any particular

emergency : and that the itinerant Missionaries keep exact journals of their progress, and transmit copies of them from time to time, both to Fort St. George and Tranquebar, to be thence forwarded to the Society in Europe.

“ One of the most effectual ways the Missionaries can take to propagate the Gospel among the natives, and procure their good will, is to begin charity schools in their villages, and to stay several days at one place among them, in teaching and instructing the more advanced in age; they must leave a schoolmaster in every considerable place, to teach their children to read, write, and cast accounts after their own way; to which villages the Missionaries ought to return again and again, to visit, instruct, and encourage, such as seem inclined to embrace the Christian religion; and may leave a catechist among them when they make converts; or ordain him a minister, and settle a church, in any place where they meet with sufficient success.

“ It being absolutely necessary, that they who undertake the conversion of the Heathen live strictly according to that pure and holy religion they teach and profess, the Missionaries must not only set a shining example of piety and all heroic virtue, but they must keep up the strictest order and discipline among those that assist them; lest any disorder in their lives should give offence and scandal to the natives, and obstruct their conversion. And therefore none ought to be employed as catechists or schoolmasters, till they give sufficient proofs of their sincerity and steadfastness.”

It is in the Society's Report for the year 1734, that the first distinct and particular account of its efforts in favour of these Missions occurs. It is there stated, that, “ in the year 1710, the Society undertook the management of such charities as were or should be put into their hands, for the support and enlarge-

ment of the Protestant Mission, then maintained by the King of Denmark, at Tranquebar, in the East-Indies, for the conversion of the Heathen in those parts. Accordingly they from time to time assisted the Missionaries there with money, a printing-press, paper, and other necessities, (as they were enabled) till the year 1728, when, upon a proposal made by the Rev. Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission, for the conversion of the Heathen at Madras, the Society engaged for the support of that new mission, though at an expense that did then far exceed their ability, and which has been considerably increased since by the addition of two Missionaries, and such other extraordinary charges as have necessarily arisen from the enlargement and prosperity of the Mission. Their casual benefactions to it have hitherto fallen very short of the expense, amounting one year with another to little more than 146*l.* whereas their disbursements have, *communibus annis*, exceeded 280*l.* These disbursements must have run the Society into a great debt, had they not been enabled to discharge them, by the rents and sale of an estate that was left by will many years ago to propagate the Gospel in the East Indies, as likewise by annual remittances sent thither by Professor Frank, from Halle, and by a charitable gentleman from England, who desires to be unknown. But all these were not sufficient, so that the Society have been obliged to apply 233*l.* to this use, out of the interest due on Mrs. Eliz. Palmer's most generous legacy of 4,000*l.* left by her to the general designs of the Society in 1728.

“ It is thought requisite to be so particular in this account, that the world may know the real necessities of this Mission for the present, and be excited to relieve them. Besides the expense of it will be growing every year, and there will soon be need of a larger place of Divine

worship, and for more school-houses. However the Society cheerfully rely upon that good Providence which has hitherto prospered this and all other their undertakings, to raise up such a true Christian spirit in this rich and trading nation, as will abundantly supply whatever money shall be wanting to carry on so charitable and glorious a design, as that of enlarging the kingdom of God and of his Christ upon earth."

The Missionaries of the Society at this period, were the Rev. Benjamin Schultze, John Anthony Sartorius, and John Ernest Geisler, and their principal station appears to have been Fort St George. In the course of their correspondence, which is dated in the year 1733, they remark, "that notwithstanding the great prevalency of irreligion and Popery there, as the principal impediments to propagating true Christianity, they have the comfort of being under the protection of God's good providence, which enables them to surmount all obstacles, and to carry on the difficult work of converting the heathens: that their congregation more and more increases; that they faithfully instruct and catechise the Malabarian and Portuguese schools, in both languages; that the translation of the Bible in the Gentoo language is now finished, for the benefit of those heathen that use that language, which gives them ground to hope that God will graciously bring his good work to perfection: that hitherto they have the Bible only in the Malabarian tongue, as printed at Tranquebar; but if they should have the pleasure to see it printed in the Gentoo language also, according to the wish and desire of many people, they doubt not to have an opportunity of communicating the Gospel more clearly and fully to another nation of heathens, who, for want of instruction in a language they understand, are withheld from the knowledge of Jesus Christ:" "that the number they have christened last year amounted to 30; that the

Portuguese school daily increases, and Providence has directed them to a man very capable of instructing them; that the number in both schools is 28, of which 22 are victualled and clothed."

Their Journal contains the following information:—

"The prayer of Manasses was translated into the Warugian or Gentoo language, and thereby was finished the whole Bible, as well the Hebrew as the Greek text. Mr. Schultze received a letter from the Mission College in Copenhagen, wherein they gave leave that the Warugian Bible might be printed in Tranquebar. We invited the Armenian preachers, having before made an acquaintance with them. They were just beginning their evening prayers, which we, at their request, heard. They gave an account of the feast the Papists celebrate upon the mountain of St. Thomas, which being observed with heathen ceremonies and very scandalous doings, the wiser sort of the Papists would fain abolish it, but the Roman people are in general so fond of it, that they would much rather part with the Christian religion than with the feast.

"This year were 30 baptized, 6 couples married, 4 persons buried. On Sundays, in the morning from 9 till 11, they preach in the Malabarian language. In the afternoon, from 3 to 4, they preach in German; and from 4 to 5, in the Portuguese language: and in the mean time is repeated the Malabarian morning sermon. Wednesdays from 4 till 5, they preach in the Portuguese. Fridays the same, with prayers for the Malabarian children and servants. Every day there is catechising in Portuguese and Malabarian, between the scholars, schoolmasters, and catechists, one of which in the evening repeats it to the children, as they do likewise all the sermons."

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The Danish Missionaries at Tranquebar, at that period six in number, state, "that by the grace of God the Gospel in that country is every day

more established ; that formerly the Christians were confined to that city only, but now in the whole province there is scarcely a place to be found where God is not worshipped, and even in the land of the king of Tanjore Christ's kingdom is much enlarged : that in the year 1732, 381 proselytes by the Divine assistance have been added to their communion ; so that now their congregation consists of 1478 persons, viz. 287 Portuguese, 596 Malabarians, and 645 inhabitants of the kingdom of Tonjore ; in all, 1478 : that they have 3 Malabaric, and 2 Portuguese schools, of both sexes, containing 196 children, whose board, clothing, and learning, are given to them gratis : that last year the Dutch of Negapatnam, and the Catechist, by their direction, began to form a Malabaric congregation ; and they have reason to hope that God will prosper their laudable undertaking : that this year they hope to settle a correspondence with the St. Thomas Christians, by means of a friend of theirs, at present treasurer of Negapatnam, who is going to take upon him the government of Cochin."

The Society's Report for the year 1735 states, that the Society had given directions for building a church at Fort St. George, 40 feet square, so contrived, that it might be easily enlarged ; and that the congregation of new converts was increasing by degrees, fifty heathens having been converted during the preceding year. Mr. Sartorius had made a journey to Tranquebar. "In his journey thither, he had the opportunity of seeing many of the principal places and pagodas of the Gentiles, and to converse with them about their worship. He stopped eight days at Fort St. David's, and lodged at Governor Hobart's, who was desirous to detain him, and who, with others, were pleased to offer their assistance for settling a new mission there ; and if there were many more Missionaries upon the coast, he is sure they would find

labour enough, and, by God's help, meet with good success."

The Missionaries at Tranquebar "acknowledge the Society's presents, particularly that of a complete set of new types for printing the Portuguese Bible, with 50 ream of paper, and all the other implements : they printed, last year, in Portuguese, the 12 Minor Prophets ; they have likewise prepared the remaining books of the holy Scriptures, and are now working off some sheets of the book of Joshua."

The Report observes, that "as the light of the Gospel, by the grace of God, has diffused itself to the adjacent heathen countries, to the dispelling of idolatry and superstition, so the Missionaries have conceived new hopes, that by degrees it will spread itself farther than the neighbouring colonies of the Europeans : for the Dutch, employing a catechist bred at Tranquebar, have gathered from among the Gentiles a small congregation at Negapatnam, who by baptism were received into the church of Christ. This makes them hope that the fountain of life opened at Madras will flow into the neighbouring deserts, by which means the salvation of many souls will be owing, through the grace of God, to the pious endeavours of the Society's Schools." These schools "being the seminary of the Church in which young people are educated in all those virtues which render them capable of promoting the glory of God, they think the education of children deserves their utmost care, and therefore they have five schools for their instruction in our holy religion ; viz two of the Portuguese congregation, one for boys, the other for girls ;—and three for the Malabarian natives ; viz two in Tranquebar for boys and girls, and another for the boys in a village called Poreiar. In the Malabaric schools there are 168 children, not only educated, but wholly maintained, and in the Portuguese schools there are 52 educated, of which 28 are

wholly maintained, for which service they have 6 masters and mistresses."

In the Society's Report for 1736 is the following statement of the progress of the Missions :—

"The number of persons christened the last year is 73, including 9 new-born children, whose parents are members of the congregation: the rest are adult people, who, with their children and families, are come over from the heathen. Amongst these last, about a dozen people were brought to Madras by a Catechist from Calicut, a Dutch settlement, where there is a church and a small congregation of Portuguese and Malabar Christians, with their Catechists, who once in a year or two are visited by a Dutch minister from Negapatnam. As to the present state of the Mission, there has been last year an increase of 349 persons, viz. 22 to the Portuguese congregation; 107 to the congregation of the natives of Tranquebar; 100 to that of the natives of the kingdom of Tanjore. Of this number 159 were adult heathen, and they have still in town and country 180 catechumens. The whole number of those who through the Divine blessing have for 29 years past embraced our holy religion, is 3,239, of which 2,222 are still living, viz. 259 in the Portuguese congregation; 874 natives of the town of Tranquebar; and 1089 of those that live in the country of Tanjaup. The Missionaries had given in their diary an account of several conferences with Pagans and Mahometans, together with some account how the Rev. Mr. Pastor Aaron, and Mr. R. Jancken, the Catechist, exercised their ministerial functions in their district of Tanjore. They have this year printed two small tracts, and one large one. The first tract is a Grammar in the Malabar and German languages, for the use of those who learn the German tongue, and the second is a short account of the Mission in Dutch, for the use of the Dutch in India and those of the

Cape of Good Hope. The large book is an Ecclesiastical History in the Malabarian tongue, the title of which will give some idea of the contents of it, viz. 'A Sacred History of what has happened in the Church from the beginning of the world to this present time, giving a summary account, through seven periods, of the Old and New Testament, of the origin, progress, strugglings, and vicissitudes of the kingdoms of light and darkness: with the discipline and government of the Church, and the rise of particular doctrines and ceremonies; expounding also the prophetic oracles from historical records. To which are added, Chronological References to foreign history, particularly that of India, for the use of the more learned in the church of Malabar,' consisting of about 30 sheets in octavo; the design of which is, that those people might be able from thence to judge what foundation there is for the Romanists' boast of antiquity, whereby they impose upon the ignorant, as the Gibeonites of old did, by their mouldy bread and tattered garments. In the account of their Missions, and of the propagation of Christianity, they were very much assisted by the Rev. Mr. Milla's History of the Propagation of the Gospel."

The Missionaries at Tranquebar state, that the Malabarian congregation in that place, including the increase of 96 converts, consisted of 928 souls; and in the adjacent country, including 57 new converts, of 1140.

The Society's Report for 1739 contains the following statements :—

"The Malabarian children learn the Gentoo language from Mr. Schulze's instruction so well, that they can read, write, and speak that language, as also perform the office of writers of what he dictates. By their assistance, he has been able to collate the Gentoo Bible with the original. The Gentoo translation of the Bible meets with many in that place who love and admire the Divine contents of it."

"Mr. Schultze informs the Society, that the Heathen who have examined into our religion, do, with one accord, acknowledge the doctrines contained in it to be divine, but despair of living up to its precepts, concluding it is impossible so to do from the wicked lives of the Christians: that this is one of the chief difficulties attending the conversion of the heathen to Christianity, notwithstanding which, it has pleased God to add 56 persons to the number of those christened in the year 1738."

The death of Mr. Sartorius is then mentioned with great regret. His death was the more to be lamented on account of his perfect skill in the Malabaric language; the learned of that nation acknowledging that he talked it like a Brahmin.

In a letter from Mr. Geisler, the Society is informed, that "some years ago the Missionaries at Tranquebar published a new edition of the book of Malabar hymns, with several amendments and additions; that about the fourth part of these hymns are made in short portions of prose, fitted to a very plain tune, which the most unlearned, or even children, could soon learn; that there are two or three of these hymns upon every main point of the Christian religion, some by way of doctrine, others of exhortation, and others of prayer, that other hymns are fitted to metre, and composed with more elegancy as to the language."

He remarks in another letter, that "so many and so great are the impediments to be surmounted by the natives of that country, before they can resolve sincerely to embrace Christianity, that had he no other strength to depend on but his own, he should despair of success: but as he knows that God's grace is sufficient for those that rely upon it, he resigns himself, and trusts the success of his labours in the mission to the blessing of his Providence, and the conduct of the Holy Spirit."

The Danish Missionaries at Tranquebar write, "that it has pleased

God to take to himself their dear colleague, Mr. Christian Frederic Presier, after twelve years labour in a faithful discharge of his functions, whose death, however, had been happily repaired by the arrival of three new Missionaries, Messieurs Obuch, Kolhoff, and Wedebroeck. They further inform the Society, that the Church there was augmented last year with 609 persons, viz. at Tranquebar, 135; in the country adjacent, 474; an increase that they had never had before in any one year."

The whole congregation amounted to 1892; and the number converted from the beginning of the Mission, to 4610 souls.

"They add, that the political affairs of the kingdom of Tanjore have had some influence on those of religion, which they hope, by insensible steps, may providentially make way for the destroying the heathen idolatry, and establishing Christianity; and that they continue to cultivate their correspondence with the Dutch settlements, who confer many favours on the Mission. Baron Van Linhoff, governor of Ceylon, has set up a printing-press at Columbo, where the New Testament is translated into the Cingalese language, and is now in the press; the author of this praiseworthy undertaking has published two small books in that language, copies of which they have presented to the Society, one containing the Lord's Prayer, the Creed, and the Ten Commandments; the other, the abridgment of the Protestant Confession and Creed, designed for such as are about to learn Christianity, and go to the Communion. They have sent to the Governor a large quantity of the books of Moses, and other historical books of the Old Testament, printed there in the Portuguese language, and also to Batavia 150 copies of the same books for the use of the Portuguese congregation there, which is numerous. They labour much, and pray for nothing more

than that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father, and that all the undertakings of the Society to that end may be attended with success."

(To be continued.)

To the Editor of the Christian Observer.

THE letter of your correspondent S. J. p. 143, respecting the expression *double*, has induced me to examine the different expositors within my reach. His assertion, that "it signifies *remission* or *forgiveness*" was new to me, and I was desirous of ascertaining what authority we have for the existence of the custom from which that meaning is deduced. But my researches have hitherto been unsuccessful. In Vitringa, from whom he thinks that his friend adopted it, I have not been able to find any traces of it. Neither Calvin, nor the Lowths, nor any of the Commentators quoted in Poole's Synopsis allude to it. As the word translated *double* at Is. xl. 2. (כפלים) is quite distinct from the word translated *double* at Is. lxi. 7. (כשנה) and as I do not see how this interpretation can be applied to the latter obscure text, I shall confine my observations to the former.

Calvin informs us, that two expositions are given of this passage; viz. first, That the people of God, whose sins deserved a double punishment, had received on the contrary a double portion of grace: second, That their punishment was ample, because God was unwilling to punish them farther. He acknowledges the soundness of the doctrine, couched in the first, but, with Jerom and others, adheres to the second; and he guards against the blasphemous conclusion, which your correspondent notices, by adding, That we must not accuse God of injustice, as if he inflicted too severe a punishment on offenders; for what adequate punishment can be

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inflicted on the smallest sin? but we must refer this expression to the mercies of God. He chastises his children with the unwillingness of a tender parent, and is as desirous to limit the term or the measure of his chastisements, *as if* they had already more than satisfied the demands of justice. Such is the substance of Calvin's note. Our translators seem to have followed his sense of the passage.

Parkhurst says, that the punishments inflicted on God's people for their sins are not *double* of what they deserve, but *double* of what, or *much greater* than, would have been inflicted on the heathen for the like offences. Comp. Jer. xvi. 18, xvii. 18, and Rev. xviii. 6. For "it is to be observed," says the learned Daubuz, on the passage last cited, "that the method or rule of the Divine Justice towards men is such, that he is *more severe* upon his own people in their transgressions than towards strangers or heathen: the reason of which is given in those words of our Saviour, Luke xii. 47. On the other hand, when they repent, a *double reward* is promised for their sufferings, as in Is. lxi. 7, Zech. ix. 12, Job. xlii. 10."

But notwithstanding the decisive tone of Calvin, I venture to incline to the first interpretation: nor is this an act of temerity, for I merely side with Vitringa, the prince of commentators. The remaining part of this paper will be little more than an abridgment of his note, which is too long for insertion.

The consolatory declaration, which the ministers of God are ordered to make to Jerusalem, consists of three distinct members, each commencing with the particle כ "that." The last clause therefore is more correctly translated, "that she hath received,"* &c. Each particular of these

* Bishop Lowth reads, "that she shall receive;" although the verb is in the past tense here, as in the two preceding clauses. Arbitrary changes in the tense are repeatedly made by most translators without adequate reason: and surely in the present in-

glad tidings seems to rise in importance above the preceding. "Cry unto Jerusalem, that her warfare is accomplished;" that the time of trouble and conflict, which the decree of God had prescribed to his church, is fulfilled; that is, the time during which she was in bondage under the elements of the law. See Mark i. 15. Gal. iv. 3, 4, 5, "that her iniquity is satisfactorily expiated." There is a boldness in the verb *ἀπαλλάττειν*, "to be expiated," which is very striking. It includes the idea of being pleased or delighted with; and it appears to intimate, that the atonement is so complete, so abundantly complete, that the very nature of sin is, as it were, changed; that not merely punishment is remitted, but that the sinner is taken into favour. The preachers were to declare, that the time of her warfare being accomplished, the church was now perfectly reconciled to God through the atonement for sin made by his Son; the hand-writing which was against her was blotted out, and her sins should be remembered no more, Acts xiii. 38, 39. The church could not be freed from her bitter bondage under the service of the Law, but by the expiatory blood of the Saviour: these are connected as cause and effect, and therefore are thus closely united by the prophet, "that she hath received of the Lord's hand *doubles*" (the noun is plural) "for all her sins." *Doubles*: Is it meant that she hath received double blessings or double punishments? Surely a confession that God had already exacted too severe a punishment, would not be very consolatory to his people. But a declaration that the chastisement, which conscience told them that their sins deserved, was changed into a double measure of blessing—there is no greater necessity for using the future than in the two preceding clauses. All these blessings were indeed yet to come: but the prophets perpetually apply the past tense to the counsels of God respecting future events. It marks in a most emphatic manner their immutability and certainty.

ing, was calculated to excite the greatest joy and gratitude in their hearts. And such was the wonderful work of Divine grace which was exhibited on the coming of the Messiah. "Where sin abounded, grace did much more abound," as St. Paul declares, probably with a view to this passage. Thus the three consolations rise above each other in magnitude: the slavery of the church is terminated; her sins are pardoned; and abundant blessings are vouchsafed to her—the blessings of illumination, sanctification, joy, peace, love, and access to God by faith.

I am conscious that I have by no means done justice to Vitringa's exposition. I therefore recommend the perusal of it to all who feel interested in the elucidation of the passage. With regard to the interpretation adopted by S. J. it seems that even if the existence of the custom on which it is founded be established, a tame, spiritless sense only will be obtained. It will merely repeat in other words what has already been more nervously declared in the preceding clause, "Cry unto her, that her sins are completely, satisfactorily expiated." I should therefore still hesitate to accede to it.

I am, &c.

T. B.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(Continued from p. 145.)

Tell ye the daughter of Zion, Behold thy King cometh unto thee.—Matt. xxi. 5.

Do not fly. Fear not. He cometh not as he came to Adam, to Cain, for the deluge, to the Babylonians, to Sodom and Gomorrah; not even as he came to the people of Israel from mount Sinai. He comes not in anger, he will not enter into judgment with thee, nor demand an account of thy sins; he has laid aside all his anger; he is mere benignity and goodness. He will only

require of thee that thy heart's desire, love, and whole confidence be fixed upon Him; and that thou henceforth cleave to Him, and seek refuge in Him as much and more as thou hast before opposed Him and fled from Him. He shows himself to thee as one who is grieved that he once alarmed thee, and made thee to tremble at his punishment and anger; and he now wishes, on the contrary, to make thee blessed and peaceful, and to bring thee to himself with joy.

Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

This you will understand when you know that all your wisdom is a condemned folly, your righteousness a condemned unrighteousness, your sanctification a condemned impurity, your redemption a miserable condemnation; when you feel accordingly that you are before God and all creatures a fool, a sinner, a man impure, a man condemned; and when you show, not in words only but with your whole heart and by deeds, that there remains to you no consolation nor hope, except that Christ is given to you of God, on whom you may believe and rejoice, seeing His righteousness alone is made over to you.

Let ours learn to maintain good works for necessary uses, that they be not unfruitful.—Tit. iii. 14.

It amounts not to a good work, to give our alms merely or pray, except thou givest thyself to thy neighbour, and assistest him, when he has need of thee and thou art able, together with alms, by praying, labouring, fasting, advising, comforting, teaching, exhorting, chastising, blaming, clothing, feeding, and finally even living and dying for him. You say to me, Where are now such works in Christendom? Would to God I had a voice like a thunder-clap, to resound through all the world; and

either to cause that word *good-work* to be taken away from the hearts, mouths, ears, and books of all men, or to give them a just understanding of its meaning.

And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—Eph. vi. 9.

Elders, if they have no other means of relieving the distressed, may labour after the salvation of their children; in which, if they educate them for the service of God, they will indeed find both their hands completely full of employment. For what are the hungry, thirsty, naked, prisoners, sick, strangers, but, so to speak, your own children's souls? In this view, God has made a hospital of your dwelling, and placed you as the keeper of it, that your children may be healed, may learn to trust in God, to believe and fear him, to place their hopes in him, to reverence his name, not to curse or swear, to mortify themselves with prayers, fastings, watchings, labours; to observe God's service and word, to keep his sabbaths, to despise temporal things, to bear afflictions with patience, and not to fear death.

FAMILY SERMONS. No. LXV.

Gal. ii. 20.—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

I MEAN to confine my attention to the latter part of this verse, and would merely remark on what goes before, that the man who is crucified with Christ must be considered as dead to the world, as having no enjoyment in worldly pleasure, and no regard for worldly wealth or honours. He still lives indeed; he still dwells on the earth; but the life which he lives in the flesh is a

spiritual life. He still has senses, affections, passions; but the hand of God hath wrought mightily in him, and changed their character. He possesses a life more exalted than that of nature: he lives on other food: he breathes another air: he walks as in the light of a purer day, and beholds the glories of a brighter sky. He walks by faith, not by sight. The life which he now lives, he lives by the faith of the Son of God, who loved him, and gave himself for him.

If we would understand the nature of this life of the Christian, we must accompany him through the whole of his earthly pilgrimage; we must examine his dispositions and his conduct; we must visit him in the hour of retirement; we must attend him in his intercourse with mankind; we must mark the tempter in his assaults, and the Holy Spirit in his Divine aids; we must observe the enemies that are without and the Saviour that is within him. In short, we must become Christians ourselves indeed and in truth, if we would form any right notion of that state which is the privilege of the children of God. "The life which I now live in the flesh, I live by the faith of the Son of God."

1. Let us consider the nature of this life

1. First, then, the life of the Christian is a life of *peace*; of peace with God and man. We have no need to be told, in these days of conflict, how desirable a thing it is to lead a quiet and peaceable life:—but how much more desirable is it to be at peace with God; to have a settled conviction that he is our friend, and that he will not forsake us. Such was the language of consolation with which our Saviour cheered the hearts of his disciples. "Peace I leave with you: my peace I give unto you." The legacy of Jesus to his followers is a peace which passeth understanding, and which keeps their hearts and minds in the knowledge and love of God, and of his Son Jesus Christ. Being at peace with

God implies the answer of a good conscience, and the mastery over those lusts which war against the soul, as well as that spirit of charity which banishes discord from the heart: it produces the desire, and, in a certain sense, the power, of living peaceably with all men. For what saith David? "Great peace have they that love thy law, and nothing shall offend them." Nothing which can arise shall disturb that inward harmony, that principle of peace, which, coming directly from the God of peace, is by his grace implanted in the heart, and by the power of the Holy Ghost sheds its influence on every side. But as this state of peace with God cannot exist while we are living in opposition to his will, I observe, in the second place,

2. That the life of the Christian is a life of *holiness*. Armed with the same mind that was in Christ Jesus, he no longer lives the rest of his time in the flesh to the lusts of men, but to the will of God. He is dead unto sin, but he lives unto righteousness. "For this," saith St. Paul, "is the will of God, even your sanctification." It is his will that his children should be "holy in all manner of conversation." He giveth them a new heart and a new spirit; and, being thus renewed by the power of the Holy Ghost, they are required to live unto God, and to walk in the way of his commandments.

And here let us not be deceived by the persuasion, that the will of God is to be satisfied by a few occasional acts of piety; or that sanctification exists merely in the outward conduct. There must be a principle of holiness within; the heart, the source of action, must be purified, must be prepared and directed by the Holy Spirit. By our natural corruption, we are alienated from the life of God: by having his image impressed anew on our hearts, we are to live unto him a life of spiritual obedience. The very expression "to live unto God," which is used in the verse preceding

the text must imply the cherishing of *all* the affections, and a regard to *all* the duties of a holy life. It is true, that some of these may be more opposed to our inclinations than others; but if the Spirit of God be with us as a sanctifying Spirit, he will incline and dispose us to fulfil every obligation. He will suffer us to engage in no pursuit which is inconsistent with the fear and love of Christ. He will lead us to lay aside every weight, and the sin that most easily besets us; to mortify every desire, and to subdue every passion, which is at variance with his will; and to walk in the constant and habitual regard of that law which the finger of God has now written in the heart. If on some occasions, through the deceitfulness of sin and the revival of our corruptions, these holy dispositions should decline, yet in its own character the life of holiness is uniform. If, from these causes, our vigilance should be relaxed, and spiritual slumber come upon us; yet let us keep in mind that if we live unto God as we are required to live, we must set the Lord always before us; we must be ready to show all diligence unto the end. So long as we permit the Holy Spirit to rule in our hearts, our dispositions and affections will be continually purified, the fear of God will be in us, and we shall not depart from him.

3. The life of a Christian is a life of *contentment*. "I have learned," says St. Paul, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This was the language of a man who was called to submit to many things which were painful to flesh and blood; but *every where* and *in all things* he preserved a cheerful and contented spirit. The words do not describe a momentary or occasional feeling. *His* was a *life* of contentment: he possessed a settled prin-

ciple of acquiescence in the will of God: this was the frame and habit of his mind. The very nature of the Christian profession requires us to be resigned under all circumstances to God's disposal, and in all to acknowledge his fatherly care; resolving every event into the good pleasure of his will. This spirit is closely connected with being crucified to the world. Those who are delighted with the things of time and sense will be dissatisfied when these things are withheld: if they set their affections on the world, they will feel pain when the world ceases to smile. But the Christian is dead to the world. He submits without a murmur to every dispensation of Providence, with the thought, The Lord gave, and the Lord hath taken away: shall we receive good at the hand of God, and shall we not receive evil? He looks with composure even to that awful decision which determines the limit of our years, and brings us to the dust. The influence of this happy temper may be felt alike in the cottages of the poor and in the palaces of kings: it was no less the principle of Job when cast upon the ground, than of Solomon seated on the throne of Israel.

4. Further, the Christian life may be considered as a life of *hope*. Indeed, the life of every man may, in some sense, be viewed as a life of hope; much of his happiness being drawn from prospects of future good, that which we enjoy seeming to vanish in the expectation of what is yet to come. This is, in a higher sense, the condition of the Christian. The God he serves is called the God of Hope, and he has the promise of every good which can excite his desire and expectation. If questioned as to the extent of his hope, he might justly ask, what is the blessing which it does not comprise? If benefits are to be valued by their true worth, he is persuaded that even in this life, he shall receive an abundant measure of blessing. The hope of the worldly is for the things

of the world: the hope of the Christian relates to every blessing of which he stands in need; and it is the excellence of this hope, that its views are unlimited. It looks for the Divine favour here, and eternal happiness hereafter. It is a hope full of immortality. Nor is this a principle which operates only under peculiar circumstances. It pervades the whole life of the believer. Even under the old covenant, the Psalmist, in a season of deep distress, could say, "I will hope continually." And if we turn to the apostles of Christ, we shall find that their whole practice agreed with the exhortation of St. Peter; "Be sober, and hope to the end." Had it been possible for hope to have been destroyed, while the love of God was in the heart, we might have expected this effect to have been produced in them; but it remained with them as "an anchor of the soul sure and stedfast." They were in deaths often, but the life which they lived was a life of hope: they could still say with St. Paul, "For me to live is Christ, and to die is gain."

5. The life of the Christian may also be viewed as a life of *joy*. The very existence of hope, of that hope which contemplates the glories of immortality, must be attended by delight. When we think on the excellence of the present condition and of the future blessings of the Christian, and can entertain a scriptural persuasion that that is our state, and that these blessings will be our portion, is it possible we should not rejoice? If we should feel pleasure in acquiring, or in the prospect of acquiring, worldly good, how much more must this feeling be awakened by the treasures of the Gospel; by reconciliation with God; by the gift of his Spirit; by his peace in our hearts; and by the view of the paradise which he has prepared for them that love him?

Were we to enter into detail on this subject, it were easy to show from Scripture that joy is a grand feature of the Christian character.

The gaoler at Philippi trembled before his prisoners, and fell at their feet: and what followed? In that same hour, he became a disciple of Christ, and rejoiced. St. Paul frequently speaks of the joy which animated him in the whole of his course; and it was never more remarkable than in the time of suffering. He fixed his attention on other scenes, and rejoiced in hope of the glory of God. Nor was this disposition confined to the Apostles. St. Paul's address to the Philippians is, "Rejoice in the Lord alway; and again I say, Rejoice." We know from St. Peter, that such were also the feelings of the Christian converts scattered through the provinces of Asia. They were kept by the power of God, and, even in persecution, they "greatly rejoiced."

6. The life we are to live, as Christians, is, lastly, a life of *communion with God*. "Our fellowship is with the Father, and with his Son Jesus Christ." It is our privilege, like Enoch, to walk with him; to partake of his nature; to behold and to reflect his image; to receive from his fulness the communication of spiritual strength; and to partake in all the gifts, and graces, and consolations which proceed from the Father of mercies, and which fill the largest capacity of the human mind. And here we are led to the *source* of that spiritual life. "I live," saith the apostle, "yet not I, but CHRIST liveth in me." He liveth in me by his Spirit, by that quickening power which hath raised me from a death of sin to a life of righteousness. "The life which I now live in the flesh, I live by the faith of the Son of God." Without faith in Christ Jesus we are, in respect to spiritual life, absolutely dead. It is faith in the Son of God, which kindles our affections, strengthens our faculties, enables us to walk in newness of life, and fixes our attention on the realities of the eternal world. It was through faith that the saints of old endured, as seeing him that is invisible. It was faith which, dispersing the dark

clouds that surrounded them, opened to their longing eyes the glory of future days, the pavement of the city of God.

II. But not to rest this doctrine on general remarks, it may be shewn from Scripture, that every branch of the divine life to which I have adverted grows out of the faith of the Son of God. The particulars I have mentioned as descriptive of the spiritual life, viz. Peace, Holiness, Contentment, Hope, Joy, and Communion with God, may be shewn to comprize every privilege and grace which belongs to the child of God. Let us consider whence they are severally derived.

1. *Peace.* "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand." Thus also, St. Paul prays to the God of hope, that he would fill the converts at Rome "with all joy and peace in believing." He entreats in behalf of the Thessalonians, that "the Lord of peace himself would give them peace always by all means;"—that the Lord Jesus Christ himself would impart this blessing to his faithful people on all occasions and by every mode. It is, therefore, by faith in the Son of God that we live a life of peace.

2. *Holiness.* "Having boldness," saith St. Paul, "to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith." And St. Peter, speaking of the Gentiles, observes, that "God had given to them the Holy Ghost, purifying their hearts by faith." The operation of this faith is twofold: it purifies the heart, and it works by love. Hence the same Apostle addresses those to whom he wrote as persons, "who by Christ do believe God raised him up from the dead, and gave him glory, that your faith and hope might be in God; seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren." By faith we

experience the cleansing efficacy of the blood of Christ: "according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

3. *Contentment.* "Every where and in all things," saith St. Paul, "I am instructed both to be full and to be hungry, both to abound and to suffer need." The word which we here translate *I am instructed* literally means, "I am initiated in the art, I have learnt the mystery, of contentment." The word was used in reference to the sacred mysteries so famous among the Greeks. The knowledge of them was not given to men in general: it did not belong to rank or station, but was confined to those alone who were admitted to an acquaintance with the sacred rites. The lesson which St. Paul had learned was not to be acquired at the feet of Gamaliel or in the groves of philosophy; it was to be found only in the teaching of Christ. By dependence on him the believer learns both to be abased and to abound; to abound with thankfulness, to be abased with resignation. With the knowledge that Christ liveth in him, and with the belief that all things shall work together for good to them that love God, he cannot but consider himself rich, whatever the Disposer of events may give, and whatever he may take away.

4. *Hope.* "Christ," St. Paul tells us in his epistle to Timothy, is "our hope"—the only foundation on which our hope is placed. By faith in him we learn to "rejoice in hope of the glory of God." It is by the grace of God enabling us to believe, that we are made to "abound in hope through the power of the Holy Ghost." If faith be "the evidence of things not seen," it is also the "substance of things hoped for." It imparts such a conviction of their reality, and conveys such a demonstration of their truth, that the Christian is armed with a lively hope which no changes can destroy or injure.

5. *Joy.* I have already stated the close connection between hope and joy; and they are sometimes joined in Scripture as the common fruit of faith. Thus the God of hope is said to fill us with *joy in believing*. St. Paul describes those as belonging to the household of God, "who hold fast the confidence and the rejoicing of hope firm unto the end." And in other places joy is more expressly mentioned as the fruit of faith. Thus the terror of the gaoler at Philippi was converted into joy: he "rejoiced, *believing in God* with all his house." And similar to this is the testimony of St. Peter; "whom having not seen ye love: in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

6. And lastly, whatever be the nature of our *communion with God*, this also is the fruit of faith. "No man cometh unto the Father but by me." Such are the words of our Lord. "Through him," saith the Apostle, "we have access by the Spirit unto the Father;" and in him "we are builded together for an habitation of God through the Spirit." It is thus that we hold intercourse with the Father, "having boldness and access with confidence by the *faith of Jesus*."

But here let it be carefully observed that the faith of which we speak is that faith which appropriates the benefits of the death of Christ. The Apostle points this out in the concluding words of the text: "The life which I now live in the flesh, I live by the faith of the Son of God, *who loved me and gave himself for me*." He believed on him for his own particular salvation. He considered the Saviour as having died for *him*, and having assured him personally of the love wherewith he loved him. This forms the life, the vitality, of the Christian state. If we would walk as the apostles walked, we must believe as they believed.

The suggestions now offered do

but touch on a few points of this great subject; yet I would venture even from them to appeal to every man, on the excellence and importance of the Christian life. How noble is its source! How excellent are its motives! How pure are its enjoyments! It is true, indeed, that the life of faith must come to an end. The time will arrive, when that sacred principle, which even now seems to bear us up as on the wings of an eagle to the light of the eternal throne, will fail: but the life of faith will issue in a life of glory; when the things now seen through a glass darkly will be fully revealed, when the consolations of this lower world will be lost in fulness of joy, and the faint and distant prospects of heaven will be merged in the visions of God.

Let these thoughts be often in our minds. Let us learn to realize to our view the things which are not seen; to live as if heaven were even now open before us, and the day of God were at hand. If we live the life of the righteous, we shall be enriched with their blessings, and shall finally enter into the rest of those who by faith and patience inherit the promises. Amen.

To the Editor of the *Christian Observer*.

A COUNTRY VICAR has undertaken, in your last Number, (p. 223), to prove the *illegality* of the practice "of substituting other lessons for those appointed to be read in churches." The argument is briefly this: It is true, "the second part of the Homilies," "set out by the authority of the late Queen Elizabeth in 1560, and to be read in every church agreeably," does distinctly admonish "all ministers ecclesiastical" that "where it may so chance some one or other chapter of the old Testament to fall in order to be read upon the Sundays or holy-days, which were better to be

changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own." But then this admonition, not having been sanctioned by parliament, cannot be considered as of force to supersede the orders of the Liturgy, which were confirmed by the Act of Uniformity passed in the year 1559; and still less to justify a departure from our present Liturgy, which was made a part of the law of the land by the Act of Uniformity of 1662; this last statute declaring the former to be in full force and strength, and the statute of Elizabeth, denouncing severe penalties against a wilful non-conformity to the Liturgy.

Now I must confess, that I do not think this reasoning of your correspondent by any means conclusive. I admit that our present Liturgy is made in a certain sense a part of the law of the land; but so also are our Articles. The thirty-fifth Article, however, gives its express sanction to the second book of Homilies, of which the above admonition forms a part, and that without any exception or reservation whatsoever; and directs the two books of Homilies to be diligently and distinctly read in churches by the ministers, "that they may be understood by the people." And in order to this the eightieth canon lays an injunction on churchwardens to provide, at the charge of the parish, the books of the Homilies allowed by authority, in such parishes as are yet unfurnished with them. I think, therefore, it would be difficult to shew that the law, in thus adopting the second book of Homilies, intended to nullify the Admonition, which forms a prominent part of it; still

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less that it could have in contemplation to punish by severe penalties (forfeiture of profits—deprivation—imprisonment for life,) as alleged by your correspondent, a compliance with that admonition, solemnly urged as it is on the attention and consciences of "all ministers." So far, indeed, am I from agreeing with the "Country Vicar" in his view of the subject, that I conceive the admonition in question to be as much a part of those orders of the Church which are sanctioned by law as the Burial or Baptismal Services; and that *they* only act up to the full measure of their obligations, as Ministers of the Church of England, who obey that admonition. If it had not been intended by the Legislature to be obeyed, we may presume that it would have been expunged, when the second, as well as the first, book of Homilies was declared, without qualification or reserve, to contain godly and wholesome doctrine, and when a copy of them was ordered to be provided for every parish church in the kingdom, and the minister enjoined diligently and distinctly to read the same. Under these circumstances, it appears to me, that a compliance with this admonition cannot be *illegal*.

I trust that you and your readers will excuse me if I venture, before I conclude this letter, to touch for one moment on a kindred subject. Every minister of the Church of England, before he enters upon the duties of his office, declares, that he does willingly and ex animo subscribe to an acknowledgment that "all and every" of the Thirty-nine Articles, including the ratification, "are agreeable to the word of God." Now one of these Articles states, that the books of Homilies contain "a godly and wholesome doctrine," and therefore directs them "to be read in churches by the ministers, diligently and distinctly, that they may be understood by the people." This injunction is somewhat qualified in the *preface* to the Homilies. The minister is there *charged*

and *commanded* to read the Homilies to the people on every Sunday and holyday in the year, "except there be a sermon." Still when these injunctions are duly weighed, in connection with the eightieth Canon already referred to, it does appear to me that every minister of the Church of England is laid, both by his subscription and by his ordination vows, under as strong an obligation to make the people among whom he ministers acquainted with the Homilies,

as can be laid on the conscience of any man. And to me it is utterly inconceivable by what species of reasonings so many ministers continue to deliver themselves from the force of this obligation. Leaving this hint for the candid consideration of the Clergy of the Church of England, and trusting that you, Mr. Editor, will take some early opportunity of enlarging upon it, I subscribe myself your constant reader,

A LAYMAN.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IT has happened to me to meet with one of the books on the list of the Society for promoting Christian Knowledge, to which I think very serious objections may be made; and as the members of that and similar institutions must be deeply concerned in a subject of this nature, I trust you will allow me to offer to your readers some view of the case as it has occurred. The title of the work is, "A Practical Exposition on the Offices of Baptism and Confirmation, and on the Communion Service of the Church of England, &c.; by Edward Yardley, B. D. Archdeacon of Cardigan. Third Edition. 1811." In the part of this work entitled the Rational Communicant, p. 70, we are told, that the Lord's Prayer was anciently used by the primitive church at the celebration of the Eucharist, "amongst other reasons, on account of the petition, *Give us this day our daily bread*, which they thought referred to this *holy Sacrament*, and therefore translated it to our *supersubstantial bread*; because it confirms the substance of the soul, and is distributed through our whole person for the benefit of *body and soul*."—It certainly may

be said, that this passage only records the sentiments of others; but I think it cannot but appear highly dangerous to present it thus to the eye of the common reader without one single mark of disavowal, standing, as it does, as a part of the author's instructions on the subject of the Communion Service.—Other objectionable passages follow.

Page 102, we read; "As it is the privilege of the priesthood to bless the sacrifice; as it belongs to *that* order to consecrate the elements of bread and wine, that from common food they may become the *body and blood of Christ*: as this is an *authoritative* act, it is to be performed by the priest *standing*," &c. Again, p. 103, we are told, that in the Consecration Prayer, we "petition God the Father that he would *hear us* of his *mercy*, and make the bread and wine lying before him the *body and blood* of his Son; not by the *perishing* of their substance and *substitution* of a new; not by a *change* of their *nature*; not by any *concomitancy* or annexing of the substance of Christ's *natural flesh and blood* to the bread and wine; but his *body and blood* in *virtue and effect*, his *sacramental body and blood*, endued with a

quickening and life-giving power. But as this must be the work of God; as the elements cannot be changed even as to their *effects*, but by the operation of his *Holy Spirit*; it becomes necessary for us to make our addresses to God, that He would exert his power to make them *the body and blood of Christ*."—To this language I decidedly object, as involving an error, scarcely less dangerous than that of transubstantiation; that "a life-giving power" is communicated to the elements when consecrated, by which they of themselves become something more than the representation of the adorable Saviour's body and blood, and are described as operating, in a sort of physical and miraculous manner, that which it is the prerogative of God alone to produce. Whether I have formed a right judgment or not of this quotation, I leave your readers to determine when they have read the following extracts:—Speaking of our Lord's institution of the sacred Supper, the Rev. Author says, "The *sacrifice* began when he instituted the Eucharist; but was not finished till he expired on the Cross," p. 105. Further, on the same page: "If it be here demanded, to what *words*" (I give throughout the parts in Italics exactly as they are printed by the author) "the consecration of the elements ought to be ascribed? I answer, to the *prayer* of the faithful offered by the priest, and to the *words of institution* repeated by him. This was the sense of the ancient church of Christ, which used them *both* in their eucharistical offices; and never held that the elements were changed from their common to a more sublime use and efficacy by the bare repeating of the words, *This is my body*, and *This is my blood*, as the Papists absurdly hold. To bring about this change must be the work of the Holy Ghost; and therefore it is requisite that we should *pray* to God to endue the elements with this life-giving virtue."—"Though the *virtue* of those words once spoken by Christ doth

still operate towards making the bread and wine *his body and blood*; yet, as *now* used and spoken by the priest, they do not contain in them any such power, unless they be joined with *prayer* to God" On the words of distribution, p. 111, the communicant is directed to pray, "that he receiving, with due dispositions, the means of grace now offered to him, namely, the *sacramental body and blood* of Christ, may thereby have the merits of Christ applied to him, and partake of all the benefits of his passion; that the consecrated bread and wine may exert the life-giving virtue with which the Holy Ghost hath endued them, and be to him the *principle* or *seed* of an happy immortality." This last sentence I must think to throw light on the whole hypothesis of the author, and to be as broadly and dangerously erroneous, though in a different manner, as any I ever read in any Popish writer.—In an eucharistical office which follows, p. 132, the communicant is directed to pray, that God would send his Holy Spirit, "the Witness of the Sufferings of the Lord Jesus, on this Sacrifice, that he may make the bread the body of thy Christ, and the cup the blood of thy Christ; that all who partake of it"—"may be worthy of thy Christ, &c."—"At the breaking of the bread, say: The Lamb of God, the Son of the Father, is broken and divided: He is divided, but not diminished; He is always eaten, but not consumed; but sanctifies all who are partakers of Him," p. 132. "Before the elements are distributed;"—"vouchsafe to impart to us thine immaculate body and most precious blood, for the remission of sins, and life everlasting."

I might easily enlarge on the fatal effects of circulating amongst our people such grossly-superstitious doctrines; but I leave the passages for the consideration of your readers, in order to mention to them a further circumstance or two connected with the publications of the same Society, which I have long entertain-

ed a design of laying before you, though I might probably never have executed the intention but for this additional discovery, which I have just detailed, and which is now, I confess, warm upon my mind.

I was present, a year or two back, at the ordinary meeting of the Society, when a motion was submitted for expunging certain expressions from some of their tracts; expressions so objectionable that the mover declared he could not give any of the tracts away so long as they remained. I really expected that some alarming heresy had crept into an edition of the tracts in question (for at that time I was but little acquainted with them.) Judge then of my surprise when the objection was made to an advice given to young women to sing Psalms and Divine Songs when at their work! "Be constant," says the writer, "in repeating [and singing] your Morning and Evening Hymns. Get by heart several Psalms and Divine Songs, [and let it be your daily practice to sing them when at your work;] this will tend to spiritualize your affections, will give you a relish of Divine things, and root out the very hurtful inclination many young women have to singing of foolish songs, tending to corrupt the mind and give it a wrong turn." p. 11 of "The Young Woman's Monitor." The words which were censured I have enclosed in brackets. The mover and his friends represented them as leading to enthusiasm, as inviting to a neglect of duty, as tending to expose religion to contempt, and especially as lessening the solemnity of the public Psalmody of the Church. A member very properly observed, in reply, that the Psalms of the Old Version were expressly directed to be sung in the place of ungodly ballads; but to this it was answered that the times were changed, and that the exhortation prefixed to the Old Version could only apply to solemn music. The points seeming to be felt pretty generally in one way, an inquiry

was made of the Secretary as to the regular mode of expunging the words. He replied, that it could only be done by a committee of four persons, who must take the motion into consideration, and make a report. Four of the gentlemen present immediately, without rising from their seats, formed themselves into this committee, made what was considered as their report immediately, and the words were ordered to be expunged.

An objection was then urged against various expressions in "The Young Man's Monitor, by Josiah Woodward, D. D." which recommended to young persons "that excellent method of *Religious Society* which has of late years been happily set on foot, &c." p. 29. This language was considered as leading to enthusiasm and separation from the Church, as it was well known there were no religious societies now conducted in a safe and proper manner. Observations were then made on the general bearing of this tract, which was described by a person in office in the Society as one of the worst on their list. In a word, before the meeting broke up, so many remarks were made on the enthusiastic expressions in many of the old tracts, that a motion was proposed and carried, that, previously to the reprinting of any tract, the Printer should give notice of it to the Board; for the purpose, as it was perfectly understood and indeed professed, that a committee of revision should sit for the suggestion of such alterations as might be deemed advisable.

These circumstances pressed, at the time, I must acknowledge, a good deal on my mind. I could myself see no especial harm in a young woman singing to herself a Psalm during her work, nor in a young man joining himself to such religious society as might supply the place of those more worldly associations which it is his duty and interest to avoid. It occurred to me, that this

license of altering and expunging might very quickly lead to dangerous results; results affecting both the doctrines and precepts of Christianity. It seemed to betray also a difference of feeling and sentiment, in some of the present members and officers of the Society, from those of the persons (especially Dr. Woodward) who were among its early patrons and ornaments. These reflections were greatly strengthened by the information which I received, some months afterwards, from a friend, who related to me that he had just been present at a meeting of the Society when a motion was made, in pretty warm language, for altering the title of one of the Collects in "the Directions for a devout and decent Behaviour in the public Worship of God." In the Table of the Collects, the following were the words objected to: "Regeneration. A Prayer for it. Collect for Christmas-day," p. 21, edition 1812. The objection rested on their containing false doctrine, since we were regenerated in baptism only. The motion was carried, the necessary forms gone through, and the sentence of condemnation immediately passed. I need scarcely observe how important a point of doctrine this alteration immediately affected, and the astonishment I felt at so material a step being taken towards changing the sentiments and tendency of the tracts and books of the Society. The impression of what I had myself witnessed was so strongly recalled to my mind by this fresh information, that I have long been anxious to determine whether it were not my duty to endeavour to call the attention of the public to the subject, when the book of Mr. Archdeacon Yardley, from which I have given such copious extracts, fell in my way. Whatever doubts I might before have indulged were at once removed, when I discovered that, whilst sentiments of pious devotion were to be expunged from the older tracts, those of a superstitious and dangerous nature were to

be introduced into the new ones; and that thus it might be possible for the entire character of the publications of the Society, if some active measures were not taken, to be insensibly and fatally transformed. It would be an important service if some of your correspondents, who have the leisure, would take the trouble to look through, with care, the books and tracts on the list of this institution, for the purpose of ascertaining to what extent this process of alteration may have been already carried, and what is the comparative character of the old and new part of the series of publications. Such an inquiry would be attended with no inconsiderable benefit. It would serve to excite the attention of the members of the Society generally to the conduct of this division of its affairs. It would enable us especially to estimate the weight of the argument used in favour of the exclusive claims of the Society, as compared with others, so far as the tracts are concerned. It would lead us to observe, and endeavour to correct or prevent, that tendency to decline which almost necessarily accompanies those parts of an institution which are left to the management of its existing members. It would assist us in judging how far the tracts and books are to be exclusively recommended to our national schools, our prisoners, and other persons under the direction of public bodies. And it would serve to recommend to us those simple and defined societies, where nothing is left to the caprice of those who may happen to conduct them, but every effort is employed in distributing the authorized version of the Scriptures, or the admirable formularies of our Church.

L.

To the Editor of the Christian Observer.

THE time seems very near when the wonderful changes lately effected in Europe are to end in a general peace. Many must be the important objects

that must engage the attention of a congress assembled in circumstances such as the world never before saw. Among all their discussions may it be hoped that the great subject of religious toleration will arise? Possibly the governments under which the principal churches of the continent are established, may not be unwilling to grant this noble boon to their Protestant subjects; to grant them a deliverance from all compulsory participation in the observances of the religion of the state, and a perfect liberty of conscience in exercising the tolerated modes of worship.

At this unprecedented juncture, Protestant states, with Britain at their head, hold a most elevated place in the scale of nations. This is a very favourable circumstance—such as seems indeed to impose an evident duty on them all, each with respect to its own subjects resident in other lands. And in a lesser, but still an important, degree, the duty appears to extend to the using of their intercession in behalf of foreign brethren. The worldly politician will throw contempt on all such ideas. But every Christian in every communion knows and feels the importance of worshipping his God, and of training up his family in the knowledge of their Creator and Redeemer.—Yes, and are there not already eminent advocates for the sacred cause? The crowned heads who have lately distinguished themselves not more by their magnanimous conduct in the cabinet and in the field, than by their humble and public obeisance before the God of heaven in the midst of their victories; these great sovereigns have shewn themselves to be men who know how to appreciate the value of religious worship. Surely our Government will not be behind them. It will be worthy of Britain to come forward, not only with stipulations in behalf of her own subjects abroad, and their churches, but with friendly suggestions in favour of all individuals and churches in similar cir-

cumstances. And her voice will be heard. The nations are impressed with a considerable feeling of love and respect for her at this moment; such, indeed, as, perhaps, never existed towards any country so generally before. The cause which has produced this the politician may possibly not perceive, but it is as noble as its effects are valuable. A spirit of Christianity has been happily infused into our public system, and it has created quite a new tie between our Island and the Continent. In former times the connection was between courts only; and it cannot but be remarked here, that never probably was even this sort of connection characterized by such genuine and practical friendship as at this moment. But there has sprung up also between our various continental neighbours and ourselves a sort of national intimacy, a mutual interest, a good will uniting man and man. Christianity has done this.—While those countries endured all the horrors of war and the ravages of death, the Bible Societies of Britain laboured to diffuse among them the consolations of life and peace everlasting; and now, in the conclusion of the mighty struggle, of which she has had so great a part to sustain, she is pouring her remaining treasures into their bosom for the relief of the suffering multitudes of whom she knows nothing but the woes. Before the warmth of a national and individual union like this, the ancient jealousies of governments must melt away. We see them doing so. Britain has abolished her own slave trade. She has since asked other states to follow her example; and we have had the happiness of witnessing the signature of treaties to that effect. She has lately compelled the governors of her own remote dominions to become the protectors of Christian instruction through the vast extent of the Indian Peninsula. The instruction is imposed by no power—it is disgraced by no persecution—it is merely offered to the heathen, and

offered with mildness. Surely she may ask a similar privilege of opinion for Protestants among Greek and Roman Catholic churches. I persuade myself the idea is not new to his Majesty's Government. When Asia and Africa have received blessings at their hands, when under their counsels the fallen independence of Europe has, through the favour of Providence, been again raised up, it cannot be but that they would rejoice to behold a day of Religious as well as Civil Liberty open its benign dawn on the European Nations.

I am sure, Mr. Editor, this important subject must be much on the minds of all Christians in the present times. Let it be an object of prayer without ceasing. I would humbly suggest this through your widely circulated publication, to all who in every place call on the name of the Lord. Let them entreat that He who turneth the hearts of men as the rivers of water, would now incline the great ones of the earth to allow to every man, in tranquillity, the shade of his own vine and his own fig-tree, none making him afraid. Surely, under it he will pray for the good of the government which protects him, while he kneels to put up the universal petition, "Thy kingdom come."

CARITAS.

To the Editor of the Christian Observer.

PERMIT me to remark, that your excellent work, always interesting, is still more so when it furnishes, from time to time, biographical notices of pious persons who are but little known amongst Christians, yet who, when upon earth, eminently adorned the "truth as it is in Jesus." Such information as you sometimes afford respecting ancient Christian churches, is likewise a source of great pleasure to many of your readers; indeed, I hope, to all. For this reason I beg leave to suggest, that if you were to devote a portion of your work ex-

pressly and immediately to the subject of "Christian Researches," the circumstance might be of considerable use. Some of your readers, who may be in possession of scarce and valuable documents, might be induced to transmit them to the Christian Observer, that they may be more generally known. Milner's learning, industry, and piety, have combined to render his Church History inestimable; but it is not to be supposed that any individual has it in his power to collect all necessary documents, or to read them (especially when they do not exist in any *learned* language) if collected. To illustrate this, I would just observe, that many valuable, ancient records, published in the Welch Archaeology, the Cambrian Biography, and other works, would probably throw great light on the history of the British Church before the time of Augustine and his fellow-missionaries. Mr. Milner, however, appears to have consulted comparatively late writings, and not the ancient British records. If any of your judicious correspondents, who have leisure for the undertaking, would read the works above-mentioned, Rowland's "Mona Antiqua," Lloyd's "History of the Church," and the Rev. Peter Robert's Works, comparing Usher, Stillingfleet, Spelman, &c. and transmit to you now and then the result of their inquiries, it would be rendering great service to the Christian cause. Much genuine piety would probably be brought to light; illustrious characters rescued from oblivion; and strong arguments found against the antiquity of the Church of Rome, and her usurpations in this kingdom. A clergyman, I recollect, once told me, that he had in his possession much important information respecting the Waldenses which does not occur in modern works. If he or any other gentleman were so obliging as to furnish such information, I am sure it would more than gratify—it would improve your numerous readers. I confess I should for

one be exceedingly pleased to find the Christian Observer of passing events, the Christian Antiquary likewise as to the past. If I may take so great a liberty, I would just hint that it is highly desirable that those who may offer communications under this head, should attend to the few following rules amongst others :—1. *Compress* the information, especially when not very important. 2. Cite, in general, the words of the original authors. 3. Name books to be referred to on the subject, and where the works, if scarce, may be found. 4. Chiefly regard in the notices sent to the Observer, not collateral circumstances, unless very interesting, but what bears upon vital religion.

Sir, I sensibly feel how incapable I am of illustrating these rules; but having met with a very pleasing life of one whose name is more generally associated with learning than with piety, and who appears to have escaped Mr. Milner's notice, I venture to subjoin a few particulars respecting Picus, prince of Mirandula; happy if this sketch should be found only a preface to many, and more important communications from abler pens.

CL———.

John Picus, prince of Mirandula, was born A. D. 1462. His father died, probably, when he was very young, for his mother had the care of his education. She sent him early to the schools, where he soon distinguished himself as an orator and poet. His fancy was brilliant, and his memory so strong that what he once read or heard he never lost. At fourteen he began to read the Canon Law; at sixteen, abridged and published a large book of the Decretals, greatly applauded by the learned. He collected the works of superior authors with great assiduity; visited the universities of France and Italy; before he was twenty went to Rome, and there challenged the learned of all Europe to dispute on nine hundred propositions in philosophy and divinity, selected from distinguished Latin, Greek, Hebrew, Chaldean, and Arabian authors. This challenge,

though not accepted, raised many enemies to his fame. He was accused of introducing novelties, but was ably defended by some great scholars, and a bull was issued in his favour by Alexander VI. Mortified that his challenge had not been regarded, he was led to see his vanity in its proper light, and that reports to his disadvantage were *permitted with a view to his correction*. Before this disappointment, he had indulged in libertinism as well as pride; but afterwards abstained from the society of the vicious, and through the remainder of his life served God with humble mind. The learned and good visited him; some proposing deep questions in philosophy and divinity, *others asking what they should do to be saved*. He destroyed a juvenile work of an immoral tendency that he had written, and devoted his time to the study of the Scriptures, and wrote treatises which are still extant, evidencing piety as well as erudition.* He was well acquainted with the fathers and schoolmen, and, like Pascal in a subsequent age, preferred Thomas Aquinas's system; but at this period of his life he disliked public disputes, especially when quibbling and sophistry were substituted for manly argument and sound sense. To enrich his library was an object of particular attention. He was very benevolent; gave away part of his estate, plate, and richest utensils to the distressed; and commissioned his friend Jerome Beninevies of Florence to assist the poor there, especially young women, with a view to secure their honour and virtue.—Though once ambitious, he now declined honours. He died in 1494 at Florence, after three days' illness, aged 32. His stature was large, complexion fair and ruddy, eyes grey,

* It may be in the power of some reader of the Christian Observer to state whether his works, so esteemed in a former age, are worthy (at least some of them) of being reprinted in the present day. They are said to be bound up with those of his nephew John Francis Mirandula. There is a copy of the latter in Queen's College library, Cambridge.

hair yellow: his temper sweet and cheerful.—Further particulars concerning this extraordinary character may be found in his life by Sir T. Moore; his life, with that of Pascal, by Mr. Jesup; his life by his nephew, in Dr. Bates's *Vitæ selectorum aliquot Virorum*. Mr. Jesup refers also to the works of Leander Albatius and Franciscus Pius; (probably John Francis Picus, his nephew, is meant, the mistake originating with the printer). He is mentioned likewise in Dr. Johnson's works, vol. II. p. 273, and in Roscoe's *Lorenzo de Medici*. Moreri, in his Dictionary, may perhaps refer to other authorities.

Proofs of his piety (piety in some instances tinged with the superstition of the Roman Catholic Church) will be seen in the following extracts.

1. In a work of his, dedicated to Angelus Politianus, he says, "O! my beloved Angelus, what is it that prevents our love of God? It is easier to love than to know or describe: therefore, in loving him we labour less, and serve him more. And why should our curiosity lead us after a knowledge which it is impossible for us to arrive at, whilst we neglect the means: for we shall never know God, nor the works of his creation till we love him."

2. "A truly religious life is a life of industry; for sloth engenders all sorts of evils, and will even make an industrious sinner."

3. "Destroy sin in the very suggestion: the parleying with sin is death, for the devil is a most ungenerous enemy, and uses fraud when force fails. One of his most successful artifices is, the reaching our passions with pleasing insinuations of our own perfections. But this may be a rule in the case; when any idea of your perfections is suggested as your own, abstractedly from the dependence upon the Source of perfection, be assured it is a vapour that arises from the pit, and suspect it as a snare: But if you conceive a pleasure from a harmony

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and beauty in your works, imputing all to Him from whom every good and perfect work proceeds, and esteem yourself no more than an instrument he has used in their production, the suggestion may be cherished."

4. "In peace expect war, as you hope for victory in conflict; for the disposition may confirm the victory, and keep the enemy from further action."

5. "Withstand temptation in the very passage, and trust not an enemy within your gates; for he enters like a cancer, which usually brings death with it. Be your conflict never so severe, yet the pleasure of conquering sin, and triumphing over Satan, is infinitely preferable to all the enjoyments that can be found in this life; for it is to the soul what the manna was to the suffering sons of Jacob."

6. "There can be no victory without conflict: nor can the devil make any conquest upon us without our own consent; for those tracks of his foot that appear in most of our actions, had never been, if the watch had not opened the gate of the city to him."

7. "What the licentious call the pleasures of this world, give more pain in the pursuit, than pleasure when obtained: whence I conclude it easier to be virtuous than vicious; for it always occurs that the wicked have a time in which they acknowledge themselves wearied of their sins; but it has not been known that Virtue has sat heavy on the shoulders of his disciples."

8. "Always suspect an opinion that anchors on things temporal; for it is here those truths have been called in question which the voice of apostles proclaimed, the blood of martyrs planted, the miraculous credentials of Heaven proved, reason confirmed, the world witnessed, and devils confessed."

9. "The sentence of the world being only for time, and that of God for eternity, it is better to be condemned by the world and justified

by God, than justified by the world and condemned by God."

10. "If He, in comparison with whom the utmost wisdom of man is but folly and his strength weakness, was a stone of stumbling to the Jews, and folly to the Gentiles, shall we be impatient under the reproach of the ungodly? If you live not with them, they will reproach you; and if you live with them, you will not follow our Lord; and he that gives his soul for their favour will purchase it at too dear a rate. If any of them be asked, what is the common end or direction of all their actions, I am persuaded there will be no similitude between their practice and their answer; which shews their inward man approves what the outward ridicules, so that their consciences give their tongues the lie, when used against you."

11. "A man's day being as a moment, forget not the approach of death. All the fine things propounded to the body are poison to the soul: for when things flow according to our wishes, their pleasure is but imaginary; but the pleasures are real where the King is God, the law is charity, and the measure eternity."

12. "If you have always an eye to the painful death of the Redeemer, and think upon your own, you will never sin mortally."

In his sickness, the person who administered the Sacrament of the Lord's Supper to him, presented a crucifix to him, and asked if he firmly believed the Person it represented to be very God and very Man, equal to God the Father in all things; that the Holy Ghost is God; and that the Sacred Three make but One God? "Yes!" said he, "I believe and know it to be so." His nephew, seeing him in pain, spoke to him of death as the end of all pain? "No!" said he, "I would not desire the death of this body, but for the death of sin; for when life ends I shall sin no more, and that makes death desirable." Then, calling his servants, he requested their pardon

in all things he had done by which they might have received offence and told them he had considered them in his will in proportion to their rank and merit. In all his agonies he had an easy smile, and thanked and saluted those around him who offered to assist him. The lands that remained to him he gave to the Hospital of Florence; and soon after finishing his will, he expired, to the grief of all Italy.

To the Editor of the *Christian Observer*.

DR. JOHNSON, in one of his moral essays, somewhere says, that all trifling levity and laughter should cease at the grave, where every surrounding circumstance claims consideration and seriousness. This is a sentiment which must approve itself to every considerate mind; but I think it is scarcely possible for any one, even were he possessed of all the inflexible gravity of the learned lexicographer himself, to read the ludicrous inscriptions on some of the tomb-stones in most of our village burying-grounds without smiling.

On recently perusing several of these rustic and ridiculous epitaphs exhibited within fifty miles of the metropolis, I could not help wishing that some means might be devised, at least to correct, if not cure, this corrupt custom. We may reasonably hope, that the numerous schools now happily establishing throughout the United Kingdom, for the instruction of the rising generation and others, will in the course of time introduce a better taste among our humble peasantry, and eventually banish from every corner of the land all such palpable instances of vulgarity and ignorance as the subject in question and others too frequently discover. It is highly probable, that many country clergymen never trouble themselves to inspect these foolish inscriptions, and therefore are not aware what absurdities they perpetuate; neither have they, I apprehend, any legal control over these rude com-

positions; but their influence and advice would have great weight. I have been credibly informed, that the late Rev. Mr. Venn, during his rectorship, invariably revised all the monumental inscriptions, prior to their being placed in the church or church-yard at Clapham. In many instances, the relatives of the deceased write nonsense, because they have nothing better to adopt. If somewhat *must* be adopted, which I suppose affection or partiality will always demand, what is said ought certainly to be expressed in words of truth, and soberness, and common sense. Should not the Christian pastor, therefore, seize this occasion to convey some suitable and important truth, calculated to leave a serious impression on the reader's mind: and surely, the solemnities of death, the grave, the general resurrection, final judgment, and the eternal world, furnish many appropriate and solemn sentiments which are of personal and universal application. Let these truths, therefore, be briefly expressed in plain good language, with a view to awaken the careless, alarm the guilty, and animate the pious reader. Thus, an occasional walk in our village churchyards might be rendered instructive

and profitable, instead of exciting, as it too often now does, ridicule or disgust. I am aware that the correction of this evil, would be attended with some little trouble and difficulty: but if only a partial remedy can be obtained, some good end will be answered; and when it is known that an improvement has been introduced, the amendment will gradually extend till the barbarisms, of which we justly complain, are known no more. With a view to this, I beg leave to recommend, unless any better plan can be suggested, that the minister or clerk of every village church preserve a MS. book of moral and religious epitaphs, to be lent, or inspected, free of all expense. These need not be original compositions; a sufficient variety of appropriate sentences may be easily selected from approved pious poets, who have written on the brevity of human life, the swiftness of time, the certainty of death, &c. Additions, both original and collected, might from time to time, as occasion offered, be continually made to these MSS., which, to preserve purity of language and evangelical sentiment, should always be subject to the minister's correction.

G. B.

REVIEW OF NEW PUBLICATIONS.

A Charge, delivered to the Clergy of the Diocese of St. David's; in the Month of September, 1813. By the Right Rev. THOMAS BURGESS, D. D. F. R. S. & F. A. S. Bishop of St. David's. 2d edit. Durham: Walker. London: Rivingtons.

It is at all times with pleasure that we hear of any publication of the Bishop of St. David's. The labours of his early life gave evidence of a mind richly stored with the treasures

of sound learning, and afforded a sure pledge and promise of future distinction. There are few subjects to which powerful talents, when directed by knowledge, and taste, and judgment, can be applied without benefit to mankind: but the benefit is then most important and extensive, when they are consecrated to the service of God; when they are employed in that cause which involves the best interests of the present world, and the dearest hopes of

the world to come. With what zeal and fidelity and success the Right Reverend Author of the Charge before us has long devoted himself to those high objects, which are so intimately connected with his rank and situation in the church of Christ, there is no need for us to tell.—Would to God that every minister of truth, whether he be ordained to the cure of a parish or to the superintendence of a diocese, were influenced by the same pious and liberal spirit; by the same chastised zeal, the same integrity of purpose, the same love for that venerable Establishment which the Providence of God has established in this kingdom, and the same charity for those that dissent from it!

The Bishop of St. David's is of the class of high churchmen. The intemperate warmth of some persons, who claim that honourable title, has done much to bring the term into disrepute: and so strange has been their spirit, and so indefensible their conduct, that the only idea which numbers entertain of a high churchman is, the idea of a man, whose zeal and knowledge are in opposite extremes; a person of small talents and great talk; mainly distinguishable by his vehemence in private, and by his hat in public; who will affirm any thing that suits his purpose, and believe nothing which bigotry tells him to deny; who loves the Church indeed, but will even disavow its doctrines to maintain its authority; who has a respect for the Bible, but dares not trust that Bible in this naughty and sectarian world, unless he may travel by its side; who is loud in the praise of Christian charity, when that charity is to be exercised upon himself, but is ever ready to attribute the most base and detestable motives to those who labour, in common with their fellow-Christians, to diffuse the pure light of Revelation to all men.—Far different from this class of high-churchmen, if such a class there be, is the Bishop of St.

David's. With a due veneration and regard for the authority and rites of the Church of England, with a love for her Liturgy, second only to that love which he bears to the Revelation of God, he combines the noblest views of enlarged benevolence; and, which is no mean praise, he has the spirit to avow his principles, and to take a decisive part in promoting whatever is generous and good. If indeed we should designate any one feature as peculiarly characteristic of a mind, cast in no ordinary mould, and adorned with no common excellences, we should be inclined to fix upon this integrity of heart, this simplicity of purpose, which is stamped upon every thing that bears his name. To differ from such a man on any point, to which his talents have been directed, is at all times painful.—Such, however, in this state of conflicting opinions, may sometimes be the case. It is the condition of human things. Where our views coincide, we shall feel ourselves mightily strengthened by his authority: if they should differ, our first impulse would be not to censure *his* principles, but to suspect and examine *our own*.

Such is our feeling on perusing the Charge now to be examined. It comprehends subjects of great importance, on some of which there is considerable diversity of judgment, even among those whose integrity is unquestionable, and who are eminently qualified to form a decision. But no man will blame the introduction of them on this occasion, or object to the spirit in which they are discussed. The argument is uniformly maintained with mildness and candour; and where it fails in producing conviction, it will not fail in exciting a sentiment of high respect for the Right Reverend Author.

The principal topics are thus arranged; "The Repeal of the Act against Blasphemy, &c. considered; the Benefits of the Curates' Act illustrated; the Bible Society vindicated; and the Grounds of the Roman Catholic Claims disproved."

After asserting the right of the civil magistrate to take cognizance of matters of religion; a right which no man, who respects the laws of all nations and all ages will dispute; the Bishop justly observes, that the blessings, which we have lately received from the hand of God call for redoubled care of his religion and the support of our national church. Among the securities provided by our ancestors for the preservation of the true faith of the Gospel, were the laws enacted for the punishment of notorious offences against God and religion. In the class of offences are included *apostacy* and *blasphemy*; "that is, the total renunciation of Christianity, and the denial of its essential doctrines and contumelious reproaches of God and Christ." (p. 7.)

"What then are the essential doctrines of Christianity, as they concern the truth of our holy religion? The existence of God, as revealed to us in the Scriptures; that is, the existence of three persons in one God; and of course the divinity of the three persons existing in the Godhead. To deny therefore the doctrine of the Trinity, is to deny the divinity of Jesus Christ, and the personality of the Holy Spirit, which are parts of that doctrine; it is to deny the atonement of Christ, and the divine agency of the Holy Spirit; it is to deny those revelations of Divine truth, which most peculiarly distinguish the Gospel from all other religions. It is therefore to deny the truth of the established religion, and, ultimately, the expediency and legal rights of the establishment which upholds it.

"If this enlightened aged had discovered any insurmountable difficulties, unknown to our ancestors, in the doctrine of the Trinity, there would have been some reason for repealing a statute, whose object was to protect a doctrine which could no longer be maintained. But the reverse of this is the truth. The more the peculiar truths of Christianity are investigated, the more clearly and fully is their evidence established.

"As Christianity is a part of the laws of England, and the doctrine of the Trinity is an essential part of Christianity, it is difficult to discover the expediency of removing any of the guards, which were intended for the protection of our common Christianity, as well as of the Established Church. The

removal of the penalties against blasphemy and the denial of the Trinity was not necessary on the ground of grievances complained of, nor as a proof of the tolerant spirit of the Church of England, nor on account of any new-discovered difficulties in the mysterious doctrines of Christianity. Nor was it necessary to repeal the restraining disabilities of the English law, because the Scotch law, enacting the penalty of death, required amendment and mitigation. In proportion, then, to the loss of the guards intended for the legal protection of the essential doctrines of Christianity, should be our zeal in maintaining and inculcating them. Their truth and their importance may well demand our best exertions. A few observations will serve to show both their importance and their truth." pp. 9—11.

Concurring most perfectly with the learned and excellent prelate in the truth and importance of the doctrine of the Trinity, as delivered in Scripture and adopted by our church, we are somewhat disposed to doubt the utility of the laws which have now been abolished. We suspect that they did little to prevent the growth of Socinianism. The leaders of that school have long promulgated their doctrines against the Lord Jesus Christ, with a boldness of manner and an offensiveness of language, which demanded severe animadversion. But the law was suffered to sleep: it could in truth do little to restrain them: and blasphemy can still be punished, wherever it can be fairly proved. Had the existence of the law effectually prevented or greatly lessened the evil which it professed to punish, we should have thought long and seriously before we could have consented to the removal of so powerful a check. But, in fact and in practice, the case, we believe, is not materially altered. Many of the Socinians, indeed, appear to value themselves much upon the change; and in sermons, and advertisements, and by every artifice which may catch the public eye, they exhibit themselves in all the insolence of triumph. Having suffered no injury, they vociferate like men who have escaped from per-

secution and oppression : their minds, in some instances, appear almost to be turned by the grandeur of their imaginary elevation ; and while their doctrines are exactly the same, and their language not a whit more rational or refined than it formerly was, they deliver their old creed in tones somewhat louder, and with a dogmatism still more dogmatical. Their felicity is that of Goldsmith in his elegant coat, or of a child with its rattle and toys.

Should any evil be likely to result from the repeal of these laws, we hope and trust that the zeal and vigilance of the clergy will do more than compensate it. Socinianism is a cold, dead, dull, unscriptural, and uninviting system : to the poor it has nothing to propose, and very little beyond the meagre pride of sophistical reasoning to the rich : it is a fabric without a foundation, a miserable fungus of modern days : it is opposed alike to Scripture and to the concurrent voice of all antiquity. Let the clergy be vigilant, and it never can prevail.

"Let us, then, do our duty as stewards of the mysteries of God—as watchmen of the house of Israel—as ministers of the New Testament ; and be it our special care, *ne quid detrimenti capiat fides Christiana* ; that the truth of Christianity may not suffer by the loss of any of those guards which the piety and wisdom of our ancestors provided for the protection of its essential doctrines." p. 15.

The Act, for augmenting the salaries of stipendiary curates, is mentioned with warm approbation.

"Its probable operation will be to lessen the number of pluralities, to increase the number of resident incumbents, to provide a recompense worthy of the labourer, to raise the character of the Clergy employed in the inferior ministries of the church, and, by promoting the improvement of parochial duties, to increase the usefulness and personal influence of the Clergy ; and so to promote the credit, and to strengthen the hands of the Established Church." pp 15, 16.

We were somewhat surprised at the opposition which this bill expe-

rienced, as we believe it calculated to produce the very important effects which have just been mentioned. The question, in such cases, is not one of *particular* interest ; it respects *general* good. The measure might easily be shewn to interfere with the future stipends of many persons officially resident in the two universities, and as the colleges have certainly not more than a just proportion of patronage, its adoption may thus far affect individuals : but this evil is trifling indeed, when contrasted with the large and permanent benefit which will accrue to many useful and laborious clergymen, and through them to their parishes. The very circumstance of holding a living implies an engagement that the spiritual wants of the people shall be supplied, and the state has a right to demand the performance of it.

We proceed next to the vindication of the Bible Society.—Our own sentiments have been so often and so fully delivered, that we shall do little more than cite the very admirable observations contained in this Charge. We trust that it is unnecessary to apologize for the length of our quotation : it is the testimony of a prelate, and *that* prelate the able, and learned, and respected Bishop of St. David's : it was delivered to the Clergy of his Diocese, and published at their request.

"The unexampled success of the British and Foreign Bible Society is very interesting to us as Christians and Protestants. Auxiliary Societies continue to multiply throughout the united kingdom. A great accession has been very lately made to it, both of numbers and credit, by the establishment of an Auxiliary Society at Oxford. Its only object, the promotion of Christian knowledge, it has in common with the old national Society. The old Society pursues this end by various means : the new Society by one only ; but that is one, in which all Christians can concur.

"The Bible Society, in forming a general association of Christians of all denominations, differs most materially from all other mixed associations of Christians. In uniting for the one single duty of distributing the Scriptures there can be no compromise.

A duty which is common to all forms of spiritual government and discipline (except the Roman), requires no sacrifice of principle. There are in such an association no accommodations of the Episcopalian to the Presbyterian, nor of the Presbyterian to the Quaker or Independent. The only Christian that cannot associate with distributors of the Bible without note or comment is the adherent of the Church of Rome. He cannot trust the Bible by itself in the hands of the people. It must have its guards against Protestant truths; its antidotes to Protestant principles.

"Popish writers, who concur with the opponents of the Bible Society, say, that the Gentiles were converted by preaching, not by sending Bibles to them. But in this they are greatly mistaken, as far as the spirit of the objection goes. The first Christian Church which was settled at Rome was instructed by the Epistles of St. Paul, without note or comment, before the Apostle had preached amongst them: and, long before their days, a great revival of religion among the Jews, after their return from Babylon, was effected by the Bible, by the reading of the book of the law to them. During their long stay at Babylon the Hebrew language was greatly corrupted in its vernacular use. The language of the law was become a strange language to them; it was therefore rendered, where necessary, into language that they understood. But it was still the book of the law, the Scripture, that was read to them, and read to them in a language which was understood by the people. It was by the diligent reading of the Scriptures that the Bereans were converted to Christianity. In the Scriptures they sought for evidences of Christ, and with them they compared the preaching of the Apostles; to see 'whether these things were so;' whether the prophecies, to which the Apostles appealed, were as they reported them. They made the Scriptures their rule of faith, and in this followed the direction of our Saviour: 'Search the Scriptures, for they are they which testify of me.'

"The objection to the distribution of the Bible without the Prayer-book is, in its principle, of so anti-protestant a complexion, that the Roman Catholics claim the chief supporter of it as their friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society has, indeed, rejected the insidious congratulation, but in vain; the Popish writer, in his second address, still maintains that the objector has abandoned the ground on which

the Reformation was established; namely, the authority of the pure Word of God.

"But if the objection were not of an anti-protestant complexion, it would, nevertheless, be very unjust; for what right have our objectors to say, that the church members of the Bible Society do not distribute the Common Prayer Book with the Bible? They belong, indeed, to a Society which prints no other book but the Bible; but it does not, therefore, follow, that the church members of the Society are not as active and liberal in the distribution of the Common Prayer Book as the most uncharitable of their traducers: and, even were they less active and liberal, it would be no fault of the Bible Society, for the constitution of the Society lays no restraint on the distribution of the Common Prayer Book.

"The repository of the Bible Society is a great depôt for the sale of Bibles. No other book is issued from it but the Bible. The great company engaged in this most important object limits its concerns to the Bible. Like many other great companies, it has only one object, by which the strength of the company is immensely increased, as there is no denomination of Christians but what is interested in its success.

"The Bible Society undertakes to distribute the Bible: it confines itself to the Bible; but it neither obstructs nor discourages the circulation of the Common Prayer Book (for every member of the Society is at liberty to give the Prayer-book with the Bible;) but if the Society had refused to sell the Bible without the Prayer-book, it would certainly have obstructed the circulation of the Bible. By leaving the distribution of the Prayer-book to the Society for promoting Christian Knowledge, and to other Societies, it has been enabled to associate, with members of the Church of England, in the service of the Bible, a large number of persons, who, from education and principle, could not be expected to concur in the circulation of the Prayer-book; and therefore, to print, for the use of foreign nations as well as of our own, a much greater number of Bibles than would otherwise have been practicable. The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians. Indeed no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or dissenter, from a Christian, Jew, Mahometan, or Heathen.

"Connection with the Bible Society communicates no aversion to the Prayer-book. Some of its most zealous members have

formed themselves into a Society for the 'distribution of the Common Prayer-book and Homilies.' It gives no countenance to the peculiar doctrines of the Presbytery, or of Socinus, or Fox, or Whitefield. The pure language of the Bible uninterpreted, uncommented, unglossed, is adverse to their peculiar doctrines. Their errors, as well as those of Popery, are founded on misconception, misinterpretation and false glosses, and by such aids they are propagated. The pure text of the Bible is the true Protestant standard of truth, and the Church-of-England-man's authority. Papists know this to be the true Protestant principle, and the great instrument of our blessed reformation from Popery. They therefore maintain, and I think justly, that this principle is abandoned by those who condemn the Bible Society for not distributing the Common Prayer Book with the Bible.

"The union of Churchmen and Dissenters for the distribution of the Scriptures, is not more likely to render Churchmen favourable to sectarian principles than it is to reconcile Dissenters to the Church. The Dissenters from our Church, who join the Bible Society in this career of truth and charity, are, in this respect, more just to the cause of Protestantism than our objectors. For if 'evil communication corrupt good manners;' if the religious principles of either are likely to be affected by communication with the other, the principles of Dissenters are more likely to be affected by communication with the Church, than ours are by contact with the Presbytery or Conventicle; and we must have very little confidence in the truth or justice of our cause, if we do not see that we are likely to gain more than they are by this charitable co-operation. For we make no accommodation to the Dissenters, while they candidly and liberally consent to distribute no other English version of the Scriptures but the one authorized by the Established Church." p. 20—27.

"Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members, who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived. We may justly challenge our objectors (let them be Papists or Protestants) to the comparison whether they or the defenders of the Bible Society, are most zealous

in maintaining the doctrine of Christ's atonement; and whether connection with the Bible Society has, in any one instance, exhibited the slightest proof of diminished respect for the Christian Sacraments. We may challenge them further to the comparison, whether they or the defenders of the Bible Society, on those public occasions, in which the safety of the Established Church has been endangered, have employed their time and faculties most anxiously in the defence of her doctrines, her discipline, and constitutional rights; whether, in laying the foundations of Christian knowledge and Church fellowship, by the education of the poor or rich in the principles of the Established Church, they, or the calumniated church-members of the Bible Society, have taken most pains by their own assiduity and instruction to inculcate in the first lessons of 'Christian Erudition' the true nature of Christ's Church, the true principles of our own Establishment, and to guard young minds against all temptations to dissent and schism. We say not this, as 'stretching ourselves beyond our measure, nor boasting of things without our measure, that is, of other men's labours,' but in the pure simplicity of ingenuous expostulation, in reply to the unjust and unwarranted charges against the conduct and principles of the church members of the Bible Society."* pp. 29, 30.

The sentiments of the Bishop are strongly opposed to the Roman Catholic claims. In stating his objections, he gives a concise but forcible view of the reasons which lead him to consider it as incumbent upon the Ministers of the Church of England to resist them; and examines a few of the principal arguments, which have been advanced on the other side. The "stronghold, the sum and main argument, of his objections to the claims" he states to be this: "they are contrary to the King's prerogative, and to the fundamental laws of our Protestant Constitution in Church and State." p. 40. It would be foreign to the general pur-

"* Especially in the recent publication of the Reverend H. Norris, of which see more in the Appendix."

pose of the Christian Observer, to enter into this or any other topic of grave political discussion. Upon a question of such magnitude and importance as the Roman Catholic question, involving so many interests, and embracing so wide a field of argument, it was hardly to be expected that unanimity should prevail even among the wisest and the best of men. All that we can reasonably demand, is, that it be discussed with moderation and candour: and whatever may be thought of the conclusion to which the reasoning of the Bishop of St. David's directly points, to *this* praise at least he is eminently entitled.

Toward the close of the Charge, his Lordship impresses upon his Clergy the duty of upholding the Establishment to which they belong; and on this ground he inculcates the necessity of "disseminating true principles of church government," of "maintaining an active spirit of church union," and "establishing right and appropriate means of church education."

"The true principles of church government derived from the Scriptures, and from the primitive history of the church, will provide a powerful armory against the unfounded pretences of Popery and Sectarianism. An active spirit of church union will serve to counterbalance the zeal of all who dissent from us; and will enable us, as far as in us lies, to excite and retain the good will and affections of our own people. And the right means of church education will restore to education its true Christian character; will connect and systematize the elements of religious instruction; and will give to the instructors of youth, that appropriate learning which is best calculated to vindicate the purity of evangelical truth, and to detect and refute the insidious arts of Socinian and infidel innovation." pp. 42, 43.

If our limits could admit so copious an extract, we should be glad to place before our readers some of the following pages: they will deserve the attention of all the Clergy in the land; and we are quite certain that a general adoption of the principles

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and plan which are here recommended, and in the spirit with which they are recommended, would do more to build up the cause of religion and to secure the great sanctuary of our national faith, than all the harsh language and uncharitable suspicions and controversial misdemeanours, which this prolific age has scattered through the world. If we select a brief extract from this part of the work, it is not because we think it more important than the rest, but because it seems peculiarly appropriate to the present season, at least in the vicinity of the metropolis; and it will not be unprofitable, wherever it is read.

"Confirmation, by a public profession of faith, is one of the most interesting and useful examples of the decency and order by which the episcopal form is distinguished. Its connection with the two Sacraments of Baptism and the Lord's Supper, gives it great value as an act of voluntary admission into the Church of God. The use of Confirmation, as

"1. Fulfilling the intention of Baptism, as

"2. A public profession of Christianity;

"3. A voluntary act of covenant with God;

"4. An act of confessing Christ before men;

"5. An act of conformity to the established Church;

"6. A preparation for the Lord's Supper, ought frequently to be inculcated, explained, and enforced, to parents, to children, and their instructors. Without Confirmation infant-baptism is indefensible. Sponsors make a profession of Christianity in the infant's name, of which he is unconscious, and which he never makes an act of his own but by a declaration of the same faith before the Church. Without this public profession of his faith, he is a member of Christ's Church only by proxy. The Church is a society; and no one can become a member of any well-ordered society without covenants and conditions, to which he engages himself in his own name. The Scripture lays great stress on the open declaration of our faith. 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession

is made unto salvation.' To be members of Christ's Church, and to be entitled to its privileges, we must not only believe in Christ, but we must confess him before the Church.

"Parents and children should also be taught that confirmation is indispensable, as an act of conformity to the Church established by law, which it concerns us to fulfil not only as good Christians, but as good subjects; that it is a duty, which we owe to the Church, and to the laws of the land. Christ earnestly prayed for the unity of his disciples. By conformity to the Church we promote such unity. By neglecting her rules and discipline we become practical dissenters from the Church.

"Every thing should be done by personal inquiry and exhortation to bring children to this duty. And great pains should be taken with those who are of age to be admitted to the class of catechumens, to give solemnity to the duty by much previous instruction, and by a certificate of their fitness, which, in fulness of attestation and decency of form, may aptly correspond with the duty.

"Children should be constantly catechized throughout the year, with a view to Confirmation. And for this purpose they should be carefully and distinctly informed, that they are taught the Church Catechism in compliance with their Sponsors' promise, that they should be brought up in the knowledge of the Christian faith, and of God's commandment; and to enable them to fulfil their duty of publicly professing their faith." pp. 44—47.

The postscript contains an account of the establishment of a Proclamation Society in the diocese of St. David's, "for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality." The purpose is highly laudable; and we sincerely wish that its success may correspond with the views of those who promote it. Institutions of this sort, when conducted with attention and judgment, must certainly be productive of good, and we wish they were universal.

The appendix referred to in the Charge, is reserved for a separate publication. We anticipate much, both of instruction and pleasure, from the perusal of it.

Among the minor subjects of commendation which occur to us on the

perusal of this pamphlet, we shall beg leave to mention its style. We have frequently been offended at the loose and slovenly manner in which some authors of name condescend to give their opinions through the medium of the press: we have met with compositions which would disgrace a school-boy. The style of the Bishop of St. David's is simple and perspicuous: it is without pretension, and has no need of apology: it exhibits manly sentiments in a manly way. Here is no ambition of metaphor, no confusion of images, no halting of detached half-sentences. We never stop to inquire of a feeble and ill-sorted period, for what purpose it was introduced, or how it came there: we see that all the clauses of a paragraph are in their proper places; that they have a mutual connection and dependence; that they say just what they mean to say, and the reasoning proceeds without effort and without intermission. The style itself seems forcibly to remind us of that independence of character and simplicity of purpose which distinguish the Right Reverend Author; and it is possible that this association of ideas may render it still more pleasing. It is refreshing to turn from a race of low and abject spirits—and they frequently cross our way—to a mind of high feeling and generous enterprize. It is by men of this class that great objects are effected: while others are calculating possibilities, they are performing the work: while others are doubting whether a parish-school can be established, and a country village be reduced to order, they are founding colleges and enlightening a diocese. Whether the example, which this excellent prelate has set on so many occasions, will have its just influence in exciting other persons "to love and to good works," we presume not to say. His reward is independent of such considerations: it is to be found in the blessings of those, who derive

benefit from his pious and charitable labours, in the testimony of a good conscience, and in the approbation of Heaven.

Church of England Missions. By J. W. CUNNINGHAM, M. A. Vicar of Harrow on the Hill. London: Hatchard. 1814. price 2s.

THE object of this able and well written pamphlet, which is addressed to his Grace the Archbishop of Canterbury, is to recommend to the adoption of our civil and ecclesiastical rulers, a plan for increasing the missionary energies of the Church of England. It has hitherto been matter of just reproach to that Church, that she has done so little in this important field of Christian exertion. Missions, indeed, have been supported at different times by individuals or associations within her pale. In this respect, the Society for promoting Christian Knowledge deserves much praise; for although her missionary efforts have been very limited in their extent, yet, for near a century, she stood almost alone, as far at least as England was concerned, in her evangelic labours among the heathen. Another society (the Church Missionary) has recently entered on the same honourable service, with a zeal which promises, under the blessing of God, to produce important results. But still the reproach has not ceased. The Church of England has to this day furnished few or no missionaries to the heathen. With the exception of a solitary individual in the island of Antigua, we do not believe that there is at this moment, a single minister, or even a single member, of the Church of England employed, under the designation or in the character of a Missionary, in extending the knowledge of Jesus Christ among Pagans or Mohammedans in any part of the world. Is not this a most opprobrious fact, especially when we take into the account the vast extent of our extra-marine possessions?

And is it not of the last importance to ascertain the cause, and to apply a remedy?

Mr. Cunningham has justly remarked, that in Englishmen there is no indisposition to exchange their own for a foreign climate. Not a year passes in which there are not numerous emigrations from this country to all the quarters of the globe. Neither the distance of the place, nor the difficulty of communication; neither the cold of the frozen, nor the heat of the torrid, zone; neither the unhealthiness of the situation, nor the privation of comfort which attends a residence in it, seems to present any decisive obstacle to the acceptance of office, or the pursuit of commercial enterprize. Nor is this readiness to encounter the hazards of emigration confined to those among us who are stimulated by secular motives to expatriate themselves. We find among our Dissenters and Methodists no invincible reluctance to embark on foreign missions. The missions of the Methodists in the Antilles, and more recently to the East; those of the Baptists in Bengal; and those of the London Missionary Society in various parts of the world, sufficiently attest this fact. How then shall we account for it, that, within the pale of the Church of England, so few should have been found disposed to offer themselves for the work of missionaries to the heathen? The fault we conceive to be chiefly, if not exclusively, attributable to the rulers of our church. They have neither endeavoured to excite a zeal for missions in those under their charge, nor have they provided the necessary facilities for engaging in them; on the contrary, they have rather discountenanced and discouraged all such undertakings. If it be asked, what could they have done? We reply, without hesitation, they might at least have called the public attention to the subject: they might have pressed, and might have urged the Clergy generally to press, the solemn and imperious duty of endeavouring to diffuse the knowledge of

the Gospel throughout the world, on the consciences of all committed to their spiritual rule and direction: they might have invoked their earnest prayers for the conversion "of all Jews, Turks, infidels, and heretics;" and they might have called upon them to contribute liberally, as God had prospered them, to this good work. That it was their bounden duty to have done this, no one can deny; and yet so lamentably has this duty been neglected, that if we were called upon to specify the circumstance which, above all others, has clouded the glory of the Church of England, we should name her apparent indifference to the eternal interests of a world lying in darkness—her apparent want of that true evangelic zeal, and of that love to souls which animated the primitive churches in their missionary labours, which have so honourably distinguished the Church of the United Brethren in modern times, and which have begun to impel to exertions of no mean character our fellow Christians of other denominations. Until the Church Missionary Society arose, no voice was heard in any corner of *our* vineyard, either from the pulpit or the press, calling upon the members of the Establishment to extend their Christian regards to other lands. And to this day, little disposition has been evinced by those who bear the chief rule in the Church, to repair the past neglect of which we have been guilty. We know not of a single effort which has been made by our bishops, nor yet by our clergy generally, to influence the public mind on this subject, and to excite a missionary spirit in those over whom God has given them the oversight. The only effort of this kind which has been made, has been confined to a small but, we trust, a growing number of the Clergy*, who, for about

fourteen years, have laboured with zeal and assiduity in kindling and fanning the missionary flame. But even that effort, limited as it has been, would have produced, we are persuaded, much larger results, had it not been for the positive and peculiar discouragements with which the Church-of-England Missionary has to conflict. He must regard himself as destined to meet not the smile, but the frown of his superiors. He must expect not to receive their applause for his ardour in this best of causes; but rather to encounter on that very account the suspicion of enthusiasm, and to be classed with the Dissenters and Methodists whose missionary zeal he emulates. Above all, he will find that there is no provision made for his ordination as a missionary; and that however well he may be qualified for the office by his piety, intelligence, and discernment; by his intimate knowledge of Scripture; by his facility in acquiring and speaking foreign languages; and by the competency of his literary attainments; he cannot indulge the hope of being allowed to gratify the wish nearest his heart, that of "preaching to the Gentiles the unsearchable riches of Christ," until, at an expense which he may be wholly unable to meet, he shall have passed three years at an university, and obtained a designation to a particular cure in this country; on which, also, it will be necessary for him to labour for several years; as on no other terms could such a designation be obtained. To these unfavourable circumstances chiefly, are we disposed to attribute it, that while the Church Missionary Society has been able to procure a large supply of Lutheran Missionaries,

projected and formed that Society, was our dear friend and fellow-labourer the Rev. John Venn. We doubt not it is one of those works which have followed him into the realms of light; and the recollection of which, as he marks its growing importance, will heighten the fulness of his joy.

* It is with no slight emotions, that we are reminded, by this allusion to the Church Missionary Society that the person who

only two have yet presented themselves who belong to the Church of England. It seems, indeed, utterly impossible, that under the chilling influence of such a system, the Church of England should take any but a secondary part in the glorious work of evangelizing the world. Her members may give their money for the support of Lutheran, or Moravian, or Baptist, or Methodist Missionaries; but she never can hope to see her own sons entering on this field of service, marshalling for this "good fight of faith" and love, while things continue as they are. This, we repeat it, seems to us, in the nature of things, impossible. What then is the remedy? Mr. Cunningham's project is simply this:—

"That an act be passed, empowering the Archbishops or Bishops to admit to the order of Deacon or Priest, persons offering themselves as Missionaries; provided always, that persons thus ordained shall be subject to the inspection of the chief officer of the Establishment in India; and shall not be entitled, in virtue of this ordination, to exercise the office of Deacon or Priest in Great Britain or Ireland; nor be admitted to exercise such office, unless on re-examination his competency for the same be determined.

"Let the advantages and alleged disadvantages of this scheme be for a moment considered.

"The advantages are these. By connecting the Missionaries in a regular manner with the Establishment, this scheme would assist to remove any sectarian or enthusiastic imputation now adhering to them;

"By providing a distinct way of approach to ecclesiastical offices for a peculiar object, it would admit into the missionary body a class of men qualified for that office, though not always for the instruction of a highly civilized society;

"By subjecting them to the general inspection of the resident ecclesiastical authorities in India, all dangers from irregular zeal would be checked;

"By denying them any title to ecclesiastical functions in this country, all the apprehended evil of a deteriorated order of Clergy would be removed;

"By vesting in the Bishops a discretionary power of admitting the ex-missionary, on his return, upon re-examination, to ecclesiastical functions at home, a refuge

would be provided for that part of the body whom various circumstances might bring home, and whose inherent claims were the strongest to such privileges.

"As to the disadvantages of this plan, it must remain for those who discover them to point them out. It is indeed not impossible that the measure should at once be condemned as an innovation. But to this objection it might be sufficient to answer, that time is the greatest of all innovators; and that new circumstances demand an enlarged, or even a different, economy." pp. 35—37.

"But the fact is, that a strictly analogous measure to that now proposed presents itself in the history of our own Church. It is not generally known, that an Act of Parliament was passed in the year 1784, the object of which was the very same with that projected in this essay—viz. the extension of the Church of England in foreign countries—and which has a considerable correspondence with the projected measure. The Act is thus worded: 'An Act to empower the Bishop of London for the time being, or any other Bishop to be by him appointed, to admit to the order of Deacon or Priest, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance as appointed by law.

"Whereas, by the laws of this realm, every person who shall be admitted to holy orders is to take the oath of allegiance in manner thereby appointed: and whereas there are divers persons, subjects, or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the Liturgy of the Church of England, and are desirous that the Word of God, and the Sacraments should continue to be administered unto them according to the said Liturgy, by subjects or citizens of the said countries ordained according to the form of ordination in the Church of England: Be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present Parliament assembled, and by the authority of the same, that, from and after the passing of this Act, it shall and may be lawful to and for the Bishop of London for the time being, or any other Bishop by him to be appointed, to admit to the order of Deacon or Priest, for the purposes aforesaid, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance.

"II. Provided always, and be it hereby declared, that no person ordained in the

manner herein-before provided only, shall be thereby enabled to exercise the office of Deacon or Priest within his Majesty's dominions.

"III. Provided always, and be it further enacted, that in the letters testimonial of such orders, there shall be inserted the name of the person so ordained, with the addition of the country whereof he is a subject or a citizen, and the further description of his not having taken the said oath of allegiance, being exempted from the obligation of so doing by virtue of this Act."

"Now, in this instance, it is obvious that not merely university degrees and local designation are dispensed with, but the oath of allegiance; and that the sole check provided for any contingent evil, is the refusing to persons thus ordained, all title to exercise ecclesiastical offices in this realm. With this Act, then, the proposed measure completely harmonizes; and Parliament is supplied at once with a precedent and a model. All objection, therefore, grounded on the novelty of the scheme, is removed; and no other objection of any moment appears to have been adduced." pp. 37—40.

Perfectly concurring with Mr. Cunningham in the expediency and even necessity of such a Parliamentary enactment as he has proposed, there is nevertheless one part of his plan which seems to us to require a guard. It is very properly intended that all the Missionaries of the communion of the Church of England should be subjected to "the inspection of the chief officer of the Establishment in India," with the express view of checking the "dangers from irregular zeal." Now in conveying to the chief ecclesiastical officer in India this right of inspection, we conceive that it would be highly important to direct and limit it by precise and definite rules. We know how widely different is the estimate which, even in this country, well-meaning and intelligent men will form of "irregular zeal;" and we should think we were entrusting a most hazardous discretion in the hands of a bishop, if we gave him the power of silencing or suspending any clergyman in his diocese, whose "zeal" might to him appear

to be "irregular" or excessive.* If by "inspection" be meant no more than the establishment of that species of subordination, already existing in every department of our Anglo-Indian administration, by which the heads of each department are empowered to inquire and report to the Government, respecting the conduct of all subordinate officers, who nevertheless are finally responsible not to their immediate superiors but to the supreme governing power in India, we should think such an inspection highly salutary. When the whole proceedings, both of the inspector and inspected, must appear in writing, and be submitted to the view of an enlightened government, acting on its responsibility and by fixed rules, accustomed to look to facts and to weigh evidence with minute attention, and elevated above the personal jealousies and prejudices which cloud the judgment, and lead to dissension among persons placed more nearly on the same level, and coming more frequently into contact with each other; we should rest satisfied that the ends of substantial justice would, in general, be well secured. But we should not have the same confidence that this would be the case if the inspector were also the judge;—if the man who discovered, or thought he had discovered, a delinquency, instead of having to prove his charge before an impartial tribunal, which would require from him satisfactory evidence of its truth, and also patiently weigh all the exculpatory evidence the accused might produce; had merely to consult his own discretion in passing a sentence of suspension or removal on the supposed delinquent. We have no reason to apprehend that Mr. Cunningham would not fully agree with us in these views of the subject; but not knowing how soon the proposed

* See much which in principle applies to this subject in our Volume for 1803, pp. 214, 239, 294.

measure may be carried into effect, we feel anxious to point out to the promoters of it the importance of framing, with the most provident care, so material a clause as that which goes to vest in an individual the superintendence and control of all our missionaries in India.

Much as the Church of England is indebted to Mr. Cunningham for having brought this subject before the public, and anxious as we are to see the above plan carried into full and immediate effect, we should feel that we were only deceiving them and ourselves, if we regarded it in any other light than as the removal of an obstacle *in limine*—as a preliminary step to farther measures. It will avail but little, comparatively, that a way is thus opened for sending Missionaries of the Church of England into heathen lands, if pains are not also taken to excite a missionary spirit in the Church. This can be *effectually* accomplished only by the instrumentality of the Bishops and Clergy. If they, and particularly the dignitaries of the Church, should manifest the zeal which becomes them for the great object of evangelizing the world; if episcopal charges and pastoral addresses should so far partake of the spirit of primitive Christianity, as to be employed in exciting amongst us that love to perishing souls which, for *their* sakes and for his sake who bought them with his blood, shall impel many to become the heralds of the everlasting Gospel to remote regions; if those who thus devote themselves to their Master's cause,—

For him cross cheerfully tempestuous seas,
Forsaking country, kindred, friends, and
ease,—

are no longer regarded by their superiors with suspicion and distrust, but are held in the esteem they merit, as the “messengers of the churches and the glory of Christ;”—*then* may we hope that the United Church of England and Ireland will take the place to which she is in

every view entitled in this honourable warfare; and that, waking from her long slumber—from her state of opprobrious indifference to the commands of her Great Head, and to all the affecting motives by which those commands are enforced—she will buckle on her armour, and mingle in that better crusade which is to give to Christ “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

We confess, it does grieve and astonish us to think that there should be those who profess to believe in Christ, and to be actuated by a regard to his authority, and especially within the pale of our own apostolical church, who, nevertheless, are cold, and hesitating, and doubtful, with respect to the obligations they are under to make known the glad tidings of salvation to all the kindreds of the earth. What was the end of His coming into the world whom they call their Lord and Master? What was the end of his life of toil and suffering, of ignominy and degradation? What “of his agony and bloody sweat, his cross and passion, his glorious resurrection and ascension, and the coming of the Holy Ghost?” Was it not expressly that he might redeem a world of perishing sinners from all iniquity; that he might rescue them from the power of Satan; that he might introduce them into the liberty of the children of God here, and exalt them to everlasting life? And how is this great object—that object for which apostles, and saints, and martyrs have laboured, and agonized, and died—to be effected? Is it not by the preaching of the everlasting Gospel? For “how shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” If, then, we partake in any degree of the Spirit of our Blessed Master,

and "if any man have not the Spirit of Christ, he is none of his;" if we feel a single spark of the charity which glowed in the hearts of the Apostles and Evangelists; if we feel any gratitude for the blessings conferred on our favoured land by the communication of the Gospel; if we experience a becoming sense of the worth of our own souls, or any love for those of others; we shall no longer be lukewarm and indifferent to this great object, but shall unite our hearts and hands, our purses and our prayers, our time and our thoughts, in carrying it into full effect.

In reviewing a pamphlet, the main scope and tendency of which we so entirely approve, and which we are disposed so cordially to applaud, as this of Mr. C., it is painful to us to meet even with an incidental observation in which we cannot concur. In considering the causes he has assigned, and very fairly assigned, for the low state of Church-of-England Missions, we cannot help thinking, that the whole is simply resolvable into a want of Christian zeal and charity; and that he has specified no impediments to missionary efforts by the Church of England, which would not have vanished like the morning dew before the rising sun, had these essential qualities been prevalent and operative. It is under this impression that we are disposed a little to qualify the opinion expressed by Mr. Cunningham, that the low state of Church-of-England Missions cannot "be imputed to a general want of piety in the Clergy of the Establishment;" because we verily believe that, disguise it as we may, this is, after all, the real efficient cause of our inactivity. And we think it important that we should understand it to be so, not only that we may humble ourselves in the very dust before God for our past neglect, but that we may pursue the means which are adapted to apply a radical remedy to the evil. The

proposed legislative enactment is indeed indispensable; little or no good can be done without it; and we earnestly call on all who have at heart the true interests of the Church of England, to aid in its accomplishment. Still let us keep in mind, that the value of this or any other subsidiary measure of a similar description will be in exact proportion to the piety which prevails in the church—to the strength of faith, the warmth of Divine love, and the expansion of Christian charity which characterize her bishops, her clergy, and her members at large. May the Almighty increase these a thousand fold! And may the glorious period at length arrive, when, through our instrumentality, and that of other churches engaged in the same holy warfare, "the kingdoms of this world shall become the kingdoms of our God and of his Christ!"

Although Mr. C. is mistaken in supposing that the Church of the United Brethren is connected with the Lutheran Church for any purpose that bears the remotest relation to missions, yet he appears to us to have formed a just and accurate estimate of the value of their Christian exertions. The following eloquent passage contains his tribute of applause to the missionary labours of these excellent men.

"In the prosecution of the great end of converting the Heathen, the Moravian Brethren are now dispersed to the four winds of heaven. In this sacred cause, they have fearlessly and triumphantly encountered all the perils and privations most formidable to our nature. Uniting the most practical arts with the most spiritual religion, they have, under the Divine Blessing, at once converted and civilized the most barbarous people. They have, as it were, lighted up new suns at the poles; and taught the West Indian slave to exult in the 'glorious liberty of the children of God.' Their 'praise is' not only 'in all the churches' of Christendom, but in many a desert spot, where a little circle of happy worshippers, 'casting their idols to the moles and bats,' are 'now worshipping God in spirit and in truth.'" p. 33.

We shall extract only one more passage from this spirited and well-timed production: it is that with which it concludes.

"Those who believe in the superiority of our Church to every other religious society,"—"cannot but devoutly wish that the Church of England should be foremost in the missionary race; that her formularies should be displayed wherever the banner of our country is erected, and her name is known. We cannot be satisfied to have had the fire from Heaven fall on our altars, without endeavouring to carry a torch, lighted there, into the caves and dens of idolatry. We cannot be satisfied that this our manna should enrich only a single plain. But we desire—and would, by all peaceful and pious means, give efficacy to that desire—to see our God the God of the whole earth; to see the temples of other hemispheres reared with stones dug from our native cliffs; to hear 'one song employ all nations,' and from pole to pole one general chorus arise to 'Him that sitteth on the throne, and to the Lamb, for ever and ever'" pp. 42, 43.

We cannot but hope that this seasonable effort of Mr. Cunningham, to direct the thoughts of our Bishops and Clergy to an object so momentous as that which forms the subject of his pamphlet, will produce its due, and that a powerful, impression; and, we trust, he will one day enjoy the satisfaction of witnessing the fruits of this energetic and evangelical appeal to his brethren, in the growing prosperity of the Church which he labours to edify, and in the rapid extension, by her means, throughout the universe, of that Gospel which can alone bring spiritual life and light to the nations.

Proofs of the Mistatements of Facts contained in an attack upon the Fidelity and Veracity of the Author of the Tour to Alet, which is inserted in the Christian Observer for January, 1814, illustrated by various Extracts from the Port-Royalists; with an Appendix. London: J. and A. Arch. 1814. pp. 55. price 2s. 6d.

Christ. Observ. No. 149.

THE author of the *Tour to Alet*, so lately the advocate of exalted sanctity, stands forth to public view, in this new production of his pen, rather in a different character; and could we be so forgetful of what belongs to the office of a *Christian* observer, as to emulate the spirit which in many parts it displays, an impartial witness might justly apply to both parties, the keen remark of Johnson upon the controversy between Warburton and Lowth; that they appeared to be contending which could call names best.

To the hard names, however, and harsh surmises, which the author has thought proper to deal out against us, we shall only reply in the spirit of the words addressed by the immortal Hooker to his opponent Travers,—“To your railing I say nothing: to your arguments I reply as follows.”

The pamphlet before us was destined by its author to appear in the pages of the *Christian Observer*, as an answer to our *Review of the Tour to Alet*, which appeared in our Number for January last. Its object is, to convict that article of a mistatement of the facts upon which its criticisms were founded. The author, in a Postscript, expresses great displeasure that this vindication of his work was not inserted; and he even complains of it as an unjust and dishonourable proceeding.* But he ought, on every principle, to have added, that his order was peremptory

* In this Postscript, the author states, that he wrote a letter to the Editor, which must have been received by him on the 20th of February, announcing his intention to reply to us, on the ground of his understanding the remarks of the Reviewer to imply a moral charge. “We naturally expected,” he adds, “that had no such charge been intended, a few lines at the end of their next Number would have amicably explained their meaning, and have precluded the necessity of an answer. No such explanation, however, appeared.”—Now the fact is this: The author of the *Tour to*

to print it verbatim, or not at all. Now it is quite ridiculous to suppose, that no option should be left us with respect to the insertion of a pamphlet of 55 pages. It is obvious, that if the editor of a periodical work be denied the liberty, if not of retrenching or altering the articles which are submitted to him for insertion, at least of wholly rejecting such whose spirit would discredit his pages, his censorial office would be rendered merely nominal.

The author chooses to *take it for granted*, that his vindication was not inserted because it convicted our Review of many "*blunders*." If the spirit of the pamphlet had not been strikingly at variance with that which seemed to breathe through the *Tour to Alet*, we certainly should not have objected to its insertion, merely on the ground of its convicting us of "*blunders*." Our blunders we shall always be happy to confess and amend, as the best reparation for having committed them. Whether their detection in the present instance will justify the author's triumph, may be seen in the sequel of this article.

In the construction of his pamphlet, the author appears to have profited by the maxim of Dr. Bently, that to raise a cloud of dust around an opponent is one of the great arts of controversy. To no other cause can we attribute the variety of extraneous matter which swells his pages, and by means of which the

Alet first wrote to us on the 18th of February, stating, that an answer to our critique would be "forwarded in a few days or a week;" and, although the engagement was not exactly kept, yet the answer is actually dated the 28th of February. Is it then quite ingenuous to say, that an amicable explanation, which could not possibly have been seen by him before the 1st or 2d of March, would have precluded the necessity of an answer promised on the 18th of February, and actually despatched on the 28th? Had he *expected*, as he would intimate, such an explanation, why did he not delay his answer for two days longer?

main question is often greatly obscured. That an argument upon the faith of the Port-Royal writers should have procured us an erudite table of the relative height of the principal mountains of Europe (p. 27,) and a sketch of the leading points of discrimination between various Protestant sects (p. 31;) that it should have involved a censure upon fine ladies, smart chapels, gin prayer-books, and the Church of England Liturgy (p. 28;) that it should have conducted the imagination of our author up the craggy heights of Snowdon, while yet enveloped in wintry mist, or have suggested the more cheering idea of the nymphs who wear immortal garlands around the Heliconian spring, may perhaps appear, to ordinary minds, no less incongruous than the taste of the painter whom Horace ridicules, because, forsooth,

Delphinum silvis adpingit, fluctibus aprum.

As we profess ourselves, however, to be of that old-fashioned school, who prize the maxim of the same great poet,

———*sit quid vis, simplex duntaxat et unum,*

we shall make no apology for keeping close to the argument, leaving to more penetrating minds the task of pointing out the relations which may, perhaps, after all, connect the above subjects with the recluses of Port Royal.

All the objections which we urged against the *Tour to Alet*, may be considered as included in these two:—First, That it protestantized the Roman Catholic religion. Secondly, That the author had completely departed, not only from the letter, but even from the spirit of Lancelot's narrative, by framing a long series of conversations between the Bishop of Alet and others, which were not only in the main wholly fictitious, but also uncharacteristic of the Port-Royal School.

The author commences his an-

swer to the first of these charges, by censuring our use of the word "protestantize." Without trying the patience of our readers, by entering into a laboured defence of the term, we shall briefly observe, that we used it in reference to the doctrine of the first Reformers, which still continues, both in the Church of England and among the greater number of Protestants, to be the standard of appeal for the principles of Protestantism.

He next supposes, that in employing this term, we allude to "the use of the Scriptures, and the doctrine of justification" (p. 31.) Instead, however, of restricting it to any one or two particulars, we would be understood as comprehending by it, not less what he has omitted, than what he has added. Not only has he maintained a guarded silence upon those absurdities and superstitions which prevailed even in the Port-Royal School, but he has been equally reserved on points of greater moment, and has not even hinted at the peculiar modification which the religious exhortations of the writers in question derived from their opinions upon penance, absolution, and the intercession of saints. He attempts to answer this charge by the plea, that he gave no expectation in his Preface of entering into such particulars. This material defect in his plan we noticed in our former critique; and it requires no argument to prove, that by their omission he has opened a wide door to mistaken views and false impressions, in the case of those to whom the original documents are not accessible.

The general impression likely to result from the *Tour to Alet*, (and such we know has, in more than one instance, been its effect,) is to excite the question; "*If this be the Roman Catholic religion, why are we Protestants?*" But sure we are that such a question could never have occurred to the same persons, had the portrait of that religion been faithful and characteristic.

In this large and comprehensive sense, then, we would be understood as accusing the author of protestantizing the Roman Catholic religion; and the line of conduct which we have in consequence pursued has been equally due to all parties.

We shall now consider the representation the author has given of the faith of the Port-Royalists upon the doctrine of justification; this being one important particular in which we conceived that his work was the vehicle of erroneous statements.

The natural and obvious inference to be drawn from the theological sentiments expressed throughout the *Tour to Alet*, would be, that the faith of the Port-Royalists, upon the important point in question, entirely accorded with that of the Church of England. In her XIth Article, she distinctly states, in strict harmony with the sentiments of the whole body of Reformers, that "we are accounted righteous before God *only* for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine," &c. &c. But the Port-Royal School, instead of maintaining, as our author by the tenor of both his works would lead us to believe, a similar doctrine, ascribes a meritorious efficacy to good works as uniting, with the merits of Christ, to place the sinner in a justified state.

In illustration of these assertions, we shall now present our readers with a few extracts from various Port-Royal authors; beginning with De Sacy and the celebrated Nicole, the two writers to whom our author especially refers on the subject of justification.

"Nothing is more essential to a Christian than the love of the poor, and the care with which we ought to assist them. Of this

we may see an admirable example in the book of Tobit, where it appears that the Holy Spirit refers all the virtues to this one : without which, indeed, the greatest would be useless, and by means of which we may obtain of God all the rest. We see also in the Gospel, that it will be charity to the poor which will at the last judgment open the gate of heaven ; and that the kingdom of God will be the recompense of those who shall have assisted Jesus Christ himself in the persons of the poor, whom he calls his brethren, and members of his body."—De Sacy's *Lettres spirituelles*, vol. i. p. 254.

"I doubt not you are carefully preparing yourself for the festival of the holy Virgin, which is the chief of all. It is the festival of her glory, the measure of which is that of her humility, which is only exceeded by that of her Son. She is the mother of chastity and mildness, and from her it is that we are bound frequently to ask for those great virtues which comprehend all the rest, by saying to her with the Church, 'Make us who are freed from sin mild and chaste.'" After some remarks upon the excellence of virginity, he adds, "How great, then, is this virtue (humility) which not only REPAIRS the odiousness of the greatest vices, but which alone is the ornament of the most lovely of all the virtues !" —Ib. p. 161.

"As long as complaisance is merely a natural virtue in a person who is not of God, it is useless or injurious : because the principle or the end of action is defective. But when the person is of God, God sanctifies these human qualities : he then makes use of them to do good with the greater facility, and to increase the merit of our good works."—Ib. vol. ii. p. 341.

"You add, that you often open to God, in the bitterness of your soul, the most secret recesses of your conscience ; and that you would be overwhelmed with grief, if his goodness did not give you an entire confidence in his mercy, which has never abandoned you, and if you did not address yourself to the saints with sentiments of respect, as though you saw with your eyes what faith obliges you to believe of their blessedness, in the assurance that their charity for souls will not refuse you the assistance you ask, to obtain the mercy of God by their intercession and merits."—Ib. p. 410.

"Jesus Christ humbled himself as bearing the sins of men, and we ought to humble ourselves as being in truth sinners. For Jesus Christ, in humbling himself for the sins of men, did not intend to exempt us from humility ; but he chose to sanctify our humiliations by the merit of his, and to render them capable of being received by God as

a satisfaction for our sins, being united to his."—Nicole, edition of La Haye, vol. vii. p. 148.

"It is nothing more than a duty common to the most innocent, to give their superfluities to the poor. But a penitent, beyond this duty, is obligated to give his superfluities to satisfy the justice of God, and to repair the abuse which he has made of his worldly blessings."—Ib. p. 205.

"But while this penitent purifies herself from her sins by the tears which her love causes her to shed on the feet of Jesus Christ, and by the good works which she practises, the Pharisee renders himself guilty by the unjust judgment both of her and of Jesus Christ, into which he is led by his temerity."—Ib. p. 207.

"The darts (of our spiritual enemies) are fiery darts, according to St. Paul, which are not only capable of piercing the heart, but of burning up and reducing to ashes all that it may have amassed of merits and virtues."—Ib. vol. viii. p. 5.

"The apostle Peter teaches us (1 Pet. iv. 8.) that the most efficacious method of providing against the decay of our virtues is the continual practice of charity towards our neighbours ; because, this virtue covering our sins, it of course prevents these sins from injuring us, or from causing God to separate himself from us. Therefore the greatest mark of the love of God to a soul is, when he fills it with charity towards its neighbours. He may leave it subject to many faults, in order to humble it ; but they who judge it to be imperfect, because of these faults, often judge rashly : because these faults exist not in the sight of God, being continually effaced by the charity which God leads it to practice."—Ib. p. 169.

It would be easy to swell the list of extracts similar to the above ; but our readers will already be able to judge whether the Port-Royal divinity is the same as that of the Tour to Alet. They now can understand how far the sketches of its author are characteristic of the originals, and in what degree our assertions merit the confidence of the public.

Under this head, it may be well to mention, in allusion to a singular definition of Jansenism, (*Tour to Alet*, p. 122,) that "in doctrine" it was "the Calvinism, and in practice the Methodism, of the Romish Church ;" that the great Arnauld

published, among many other pieces against the Calvinists, the two following:—1st, “The subversion of the moral law of Jesus Christ by the errors of the Calvinists upon justification.” 2dly, “Calvinism again convicted of impious doctrines.” The first of these works, as is clear from the title, would serve to confirm the proofs which we have already urged in support of our censures, though we can hardly suppose that our author will regard it as equally proving the first part of the above definition. As for the latter clause, we do not very clearly understand it.

That our readers may enter more fully into our meaning, when we ventured to blame the author of the *Tour to Alet*, for maintaining a guarded silence upon the Catholic peculiarities which occur in the Port-Royal writers; we shall now introduce a series of extracts, which will reflect light upon that criticism, and explain the modification which those peculiarities imparted to their sentiments respecting the doctrines of grace.

“I entreat Saint Luce, whom the Church this day honours, to do for you what she did for her mother, through the intercession of Saint Agatha, which is to obtain for you bodily health. But I further ask her to obtain of God for you, by her prayers, that you may be of the number of those concerning whom it is said, ‘they who live in chastity and piety, are the temples of the Holy Spirit.’”—*De Sacy’s Lettres spirituelles*, vol. i. p. 196.

“Therefore we ought to address ourselves to these holy virgins” (Saint Agnes and others) “who were the glory of Jesus Christ, of the Church, and of their sex; and to say to them, ‘Give us, by your intercession, of the sacred oil which burns in your lamps, because ours are always in danger of being extinguished, not only by the tempest of afflictions, but also by the water of indifference, and by the wind of complaisance,’ &c.—*Ib.* vol. ii. p. 139.

“It seems, indeed, that nothing (he here alludes to preceding remarks) ought so much to excite us as the example of so

many saints of each sex, of all conditions and ages. They were such as we are. They had the same weakness to fear, and the same enemies to combat. Had they conquered them by their own force, we might have said, that they were strong, and we weak. But since it is God who did all in them, and who promises to do all in us, let us take them for our intercessors, and God for our refuge and strength; and let us hope all from him who can do in us all that to ourselves would be impossible, and who can do it with an almighty facility. But as it is very common to consider the saints rather (as examples) to admire than to think of imitating them, there are other saints more proportioned to us, which are those of purgatory.”—*Ib.* p. 265.

“One may say, that the conversion of souls was more the fruit of her” (the Holy Virgin!) “prayers and the ardour of her charity, than of the words and the labours of so many great saints.”—*Ib.* p. 280.

“The ashes of the bodies of the saints derive their principal dignity from that seed of life, which remains to them from their having touched the immortal and vivifying flesh of Jesus Christ.”—*Arnauld sur la frequente Communion*, chap. xl.

“The manner of profitably offering up the sacrifice of the mass, which is the same as that of Jesus Christ upon the cross, depends not principally upon the devotional thoughts which are present to us during the sacrifice, nor on the prayers which we form. For even should we, by involuntary distraction, be deprived of these aids, provided God beholds in us the desire of these future good things, and of this eternal life, we co-operate in the sacrifice of Jesus Christ, and we sacrifice with the priest.”—*Nicole*, vol. vii. p. 126.*

* Though our censures of the *Tour to Alet* have principally related to its sketches of Port-Royal, we have to prefer against its author a similar charge, in having protestantized the sentiments of the Abbé de Rancé and his disciples. Various works are before us, from which it would be easy, did our limits allow it, to illustrate this general remark; but we shall be content with requesting our readers to compare (*Tour to Alet*) page 59, 11th line, to the end of the page, with the spirit of the following extract from a work by the Abbé de Rancé, entitled, “*De la Sainteté*,” vol. i. p. 299:—“Ecclesiastical communities are assemblies of persons who, never having broken the sacred seal of the holy covenant which they have contracted with Jesus

With respect to the extracts from Fontaine, &c. relative to the Holy Scriptures, they certainly prove, WHAT WE NEVER DENIED, that the Bible was allowed by the Port-Royalists, to be READ without a commentary.* They prove also, that a few words, which we used (*vide Christian Obs.* p. 34,) expressive of the caution with which the Scriptures were put into circulation at the period in question, were too strong if applied to the sentiments of the Port-Royal writers. But the substance of our censure remains wholly unshaken. It was grounded upon this positive fact, that the Port-Royalists were all of one mind, in regarding the *writings of the fathers, and the decrees of the councils*, as "*the only legitimate interpreters of the Bible in all points of faith.*" We, therefore, conceived the passage commencing "May we all become more and more Bible Christians," &c. decidedly improper, because it was put into the mouth of the Bishop of Alet by the author, unaccompanied by any explanation, and therefore left his readers at full liberty to imagine that the good Bishop conceived every individual was permitted to model his faith and conduct *simply* by his own interpretation of the Holy Scriptures,

Christ, nor sullied the white robe which they have received in baptism from the hand of this heavenly Spouse, preserve themselves in his charity and love, by preserving this first innocence which they have never violated. They are children who, having always continued faithful in respect and love which they owe to their Father, want not the help of their tears, nor of severe punishments, nor of humiliating mortifications, *to appease his anger*, since they have never irritated him."

* Had this been our assertion, we could have mentioned to the author of the *Tour to Alet*, a fact by which he might have triumphantly refuted it: viz. that the great Arnauld was engaged in a controversy, anno 1680, with M. Mallet, the object of which was, to prove that the Church never intended to withhold from the people the Holy Scriptures.

without any reference to the authority of tradition.

The authorities to which we could refer upon this question, are so numerous, that we scarcely know which among them to select.

"As to what you say about original sin (*observes M. de Sacy, Lettres spirituelles, vol. ii. p. 218,*) it is necessary to do in this instance, as in relation to *all* the other mysteries inconceivable to the human mind; that is, *to have recourse first to the authority of tradition.* We must take pleasure in submitting the shallowness of our minds to the greatness of God, to the certitude of our faith, and to the immobility of that Rock upon which the church is established."

The Bishop of Alet may be introduced upon the scene, in support of his own orthodoxy. In the document which this prelate wrote, expressive of his approbation of the celebrated work by Nicole and Arnauld, "*De la Perpetuité, &c.,*" he alludes to the work upon frequent communion, which he expressly praises, because it proves, "*by the Oracles of the Scriptures, by the sentiments of the fathers, and by the decrees of the councils,*" with what purity Christians ought to approach the holy Eucharist.

In a piece entitled, "*Quatrieme Factum pour les Curés de Paris,*" the joint production, according to the celebrated mathematician Bossu, of Pascal, Arnauld, and Nicole, the following passage occurs (*Œuvres de Pascal, tom. iii. p. 127.*)

"Our religion has firmer foundations. As it is wholly divine, it is on God that it rests; it holds no other doctrine than what it has received from him through the channel of tradition, which *is our true rule*, which distinguishes us from all the heretics in the world, and which is a guard to us against all the errors which may spring up in the church itself. Let us be tried by this rule; and should they wish to show that the church itself holds these maxims, let them shew that the fathers and the councils have held them, and we shall then be obliged to recognise them as our own."

The inferences, to be deduced from the preceding extracts, are so

obvious, that to attempt to add to their force by any remarks of our own, would be quite superfluous.

It is rather a curious contradiction, that our author, after having declared in the Preface of the *Tour to Alet*, that his work does "not profess to be a history of Jansenism, formed upon a collation of *authorities on both sides*," but "merely a faithful abstract of the *Port-Royal* account of their own persecutions," should endeavour to refute the charge of error which we preferred, relative to his account of M. de St. Cyran's sentiments upon absolution, by the *testimony of his enemies*. He might, with equal ease, by a similar departure from his own professions, have proved that the great Arnauld himself was born a Huguenot;* that he went to nocturnal witch-meetings; that he was sent to command the troops of the Vaudois, and a thousand such absurdities.

The defence he has set up proves, at least, that his Port-Royal friends are marshalled on our side, while he fights himself in the ranks of the Jesuits.

Having now stated the grounds on which we preferred against the author the charge of *protestantizing* Popery, we shall advert to our second general censure, which respected the substitution, in the place of Lancelot's narrative of the conversations which passed with the Bishop during his visit at Alet, a series of conversations framed in the author's own study. He has thought proper to say very little upon this charge; and we do not conceive it difficult to dive into the motives of his reserve. Yet, as he appears unwilling to allow that the liberty in question was inconsistent with the professions of his Preface, we would inquire on what principle it can be reconciled with his promise (Preface, p. 11.) of "the most strict fidelity in point of fact?" The sim-

ple question is, Did these conversations actually take place between the Bishop and Lancelot, or did they not? If not, and this, speaking of them generally, is our unrefuted position, ought not the readers of the *Tour* to have been distinctly apprized that they were fictitious; since, after the promise in question, they would naturally regard them as genuine and authentic? Seldom have we had occasion to censure a more dangerous and unwarrantable liberty than this mode of giving speech to the dead.

Far from wishing, however, though truth compels this protest, to fasten a moral charge on the character of our author by any thing we have said, we can readily frame an excuse for him by supposing that he conceived his Preface to claim a greater license than it actually does claim.

That the conversations are uncharacteristic, as well as fictitious, is still our decided opinion. But as our general remarks upon the charge of protestantizing have already explained the grounds of this sentiment, we shall forbear to enlarge upon it.

The greater part of the passages the author has adduced to support the credit of his description of Lancelot's approach to La Char treuse, which he now avows was "*manufactured*" in his own closet, (p. 15,) do not appear to us to confirm the more incredible parts of his statement. That which is quoted from Lancelot, (p. 21,) and on which he places so much reliance, has scarcely any reference to the road in question, but relates to the *situation* of the monastery. But the best reply to his long list of authorities, even had they been more satisfactory, would have been a reference to Lancelot's own short and simple narrative, as quoted in our former critique (p. 34;) by which it is very evident, that he had no just ground for the numerous embellishments he has thought proper to introduce.

What shall we say about our

* Vide the collection of Tracts published in reply to the Jesuit Bouhours, 12mo. 1700. p. 87; also Bayle's Dictionary, article Arnauld.

figurative allusion to Pelion and Ossa? Surely our author cannot be so little read in those annals of extravagance, the wars of the giants, as to need a reference, with which any classical friend could have furnished him, to Homer, *Odyssey*, λ. 314.

Οσσαν ἐπ' Οὐλυμπῷ μέμασαν θῆκεν αὐτὰρ
ἐπ' Οσσα,
Πηλίου νεοσιφύλλων.

Heav'd on Olympus, tott'ring Ossa stood;
On Ossa, Pelion nods with all his wood.

POPE.

We, therefore, really regret that so much labour and assiduity as are exhibited in his catalogue of mountains, and their relative heights, should be so unprofitably applied.

As to the few lines of animadversion with which we noticed the author's narrative of the situation of Port-Royal while the civil wars raged at Paris, our justification must again involve him in a charge of contradiction. His narrative is introduced in these words: "On this occasion *one of the recluses* writes as follows." (*Tour to Alet*, p. 213.) What can this mean, but that his readers are to prepare themselves for the perusal of an original letter written by one of the recluses? We really took him at his word, and simply gave credence to his own assertion. He would now convict us of injustice and inaccuracy, by departing from his first statement, and avowing the letter to be *his own compilation*, and to contain the spirit of forty-seven of Mere Angelique's letters, fifteen leaves of Fontaine, and five of Du Fossé! We forbear any comment.

Another mode which he has made use of to repel censure is to state, as a general answer to the charge of having departed from the spirit of the original, that he refers not to one, but to 314 originals. How is such an argument as this to be met? We can only meet it by shewing, as we have already done, that the portrait the author has drawn is altogether unlike what it pro-

fesses to represent; that, instead of the Popery of the Port-Royal School, we have the Protestantism of the Church of England.

We are much obliged to the author for his correction of a verbal inaccuracy into which we inadvertently fell, of putting *La* before the name of our *old* friend Fontaine; though, had he been possessed of weightier cause for triumph, we doubt whether he could have afforded so much of his paper to labour at giving importance to this trivial mistake. In return, we will present him with one or two historical inaccuracies in his work, which he will do well to correct should it ever reach a second edition.

The author has stated (in the *Tour to Alet*), that the Letters and Thoughts of Pascal were written in the seclusion of Port-Royal. Now, by his sister's narrative, and by that of Bossu, whose biographical sketch is much superior to any other, it will be evident that Pascal, though he occasionally paid visits to Port-Royal, never fixed his abode there (*Vie de Pascal*, p. 46.) But Pascal shall be his own historian:—"You will not fail," he observes to his opponent, "to say that I am of Port-Royal; as if at Port-Royal only were to be found those who have zeal enough to defend, against you, the purity of Christian morals. I know, my father, the merit of those pious recluses: I know their piety; for, *although I never have had any settlement among them*, I nevertheless am acquainted with some of them, and honour the virtue of all." (*Lett. Prov. Œuvres de Pascal*, tom. i. p. 326.)

At p. 228, *Tour to Alet*, the author asserts, that the alleged miracle of the holy thorn was the cause of Pascal's conversion. This will be found to be quite a mistake. It will not, of course, be denied that his conversion was prior to the publication of the Provincial Letters: now the first of these was published in January, 1656; but the date of the alleged miracle is *March*, 1656.

Vide the Life, by Bossu, prefixed to *Ceuvres de Pascal*, pp. 61 and 105. According to his sister, the event in question suggested to him the first idea of writing the *Thoughts on Religion*; but it is very obvious, from the evidence of the above dates, as well as from the tenor of her narrative, that our author is here entirely in an error.

Perhaps the public will now be of opinion, that the sympathy which the Author of "*Proofs of Mistatements*" expresses, towards the close of his pamphlet, for the errors which he would fasten on his Reviewer, might, with great reason, be reversed. We are disposed, however, to adopt a different tone; and rather to express a strong hope, that the influence on his future literary labours, of the present discussion, will be so salutary as to obtain for him, should it ever fall to our lot to criticise his promised works, the praises due to sound discrimination, strict accuracy, and a chastised imagination.

Having, in our former critique, paid the tribute most justly due to the eminent piety and superior talent

which marked the Port-Royal School, we would not be understood as at all detracting from that praise, by any of the extracts which have been introduced in this article. Had the Author of the *Tour to Alet* exhibited a faithful picture of that establishment, we should have been spared the painful task, now imposed upon us by a sense of duty, of entering into a detail of those errors* and infirmities; which, though neither few nor unimportant, were greatly overbalanced by its eminent services, and by the exalted virtue which adorned it.

* The question between us and the author of the *Tour to Alet*, upon Justification, may be further illustrated by a reference to Lancelot's *Memoirs of St. Cyran*, vol. i. pp. 452, 456, 460, 467, 476.—Should further evidence, relative to our critique upon the *Tour to Alet* be required, it will be easy to give, in a few papers, a literal translation of the real *Tour*, which would enable the public to form its own opinion.

In order that we may not be considered to have acted an unfriendly part to the Port-Royal School in this article, it is probable that a few of the future pages of the *Christian Observer* will be devoted to extracts from some of their finest authors.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Work on Egypt, Syria, Asia Minor, and Greece; by Mr. Walpole: taken from unpublished Documents, Journals, and Papers of English Travellers;—and, The Elements of Hebrew Grammar, by Mr. J. F. Gyles, of Bath.

In the press:—Under the direction and patronage of the African Institution, by Mr. Murray, The original Journal of the second Journey of Mr. Mungo Park into the Interior of Africa, in 1805; with the Particulars subsequently received of his melancholy death, a biographical Memoir of Mr. Park, and maps and plates: in 8vo. uniform with Mr. Park's former travels;—

* Gentlemen desirous of having copies *Christ. Observ. No. 149.*

Voyage d'un Francois en Angleterre, avec des Remarques sur l'Aspect, les Arts, la Littérature, et la Politique de ce Pays;—A critical Analysis of Lord Bacon's Philosophy, with a sketch of the Progress of Science from the Fall of the Roman Empire to the Time of Bacon, &c. &c.: by Mr. Alexander Walker;—An Account of a Mission to Abyssinia by Order of Government in 1809 and 1810, by Henry Salte, Esq. F.R.S. in 4to. with maps, engravings, &c.;—History of the University and Colleges of Cambridge, in 2 vols. 8vo.;—Essays, moral and

of the work in 4to. are requested to send their names to Mr. Murray, who prints no more in this form than may be subscribed for. The price in 4to. is not expected to exceed 28s.

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entertaining; by Edward, Earl of Clarendon;—An Inquiry into the Origin and Influence of Gothic Architecture, by the Rev. W. Gunn;—Discourses on the Evidences of Christianity connected with some of its practical Results, by the Rev. Sir H. M. Wellwood, Bart.;—Essays, illustrative of the Principles, Dispositions, and Manners of Mankind, by the Rev. W. Potter;—A Narrative of his Incarceration, and of the Massacre of his Family, in France, during the Revolution; and of his second Confinement, as a Prisoner of War; by Count O'Neil;—A Poem, descriptive of Greece, by Mr. W. Haygarth;—An Account of the Captivity and Death of Pope Pius VI.: by the Widow of General de Merck, the Governor of Valence, at the Period of the Pontiff's Captivity.

Account of the Weekly Amount of Bank Notes in circulation in the year 1814, distinguishing the Bank Post Bills, as well as the notes under the value of five pounds.

1814.		Bank Notes of 5l. and upwards.	Bank Post Bills.	Bank Notes under 5l.
		£	£	£
Jan.	7	14,490,730	947,470	8,233,220
	14	15,882,410	1,027,370	8,361,070
	21	15,625,830	1,084,380	8,377,910
	28	16,130,780	1,090,560	8,346,410
Feb.	4	15,729,040	1,075,420	8,370,400
	11	15,482,260	1,125,910	8,319,420
	18	15,590,380	1,122,940	8,308,760
	25	15,678,310	1,087,820	8,341,310
Mar.	4	16,178,200	1,076,510	8,316,880
	11	15,352,730	1,074,540	8,308,110
	18	15,537,810	1,063,510	8,314,150

According to an account laid before Parliament, the number of three shilling tokens issued by the Bank of England, from the 10th of December, 1812, to March, 1814, was 3,008,983, and their amount in value 451,347l. 9s.; each token weighing 9dwts. 11grs., the silver of dollar standard. The number of eighteenpenny pieces issued in the same period was 1,510,440, the value 113,283l. 1s. 6d.; each weighing 4dwts. 17grs. of dollar standard. No dollars were issued in the same period.

At a late meeting of the inhabitants of Sheffield, it was resolved:—That this Meeting do thankfully accept of the offer made by the Society for bettering the condition of the poor in this town, of undertaking the establishment and conducting of a plan, somewhat similar to one which has been adopted with great good effect at

Bath, Bristol, and other places,—for detecting the impositions of vagrants and beggars, and for relieving the truly deserving, by furnishing the public with Tickets, at a low price, to be given instead of money to applicants of every description, which tickets will entitle the holders of them to such relief as their cases, after minute investigation, shall seem to require and admit of.

On Feb. 24, and March 3, a long but interesting paper by Dr. Herschell was read before the Royal Society, detailing the result of many years' observations on the sidereal and nebulous appearance of the heavens. The Doctor began by relating his observations on the relative magnitudes of the stars, considering those of the first magnitude to be equal to our sun; determined the magnitudes and changes in the appearance of a great number of fixed stars; gave a history of the alterations which he has noticed in the aspect of the sidereal heavens, during the last thirty years; and described those stars which have increased in magnitude, or brilliancy, have lost or acquired surrounding nebulae, or have had wings, tails, or other peculiarities. He seems inclined to believe, from his observations, that new sidereal bodies are in a constant and progressive state of formation; that nebulous appearances gradually assume a globular character; that the heavens are not infinite, and that stars have a "compressing power." He considers the origin and progress of sidereal bodies to be nearly in the following order: first, vague and indistinct nebulae, like the milky way; secondly, detached or clustered nebulae, which consolidate into clusters of stars; thirdly, these stars becoming more definite, appear with nebulous appendages in the different forms of wings, tails, &c.; and, lastly, that all are finally concentrated into one clear, bright, and large star. Dr. H. concludes that the progressive discovery of nebulae will be equal to the improvement of our telescopes, and that in proportion as we are possessed of more powerful space-penetrating instruments, will our knowledge of the sidereal heavens be extended. Many of his latter observations directed to ascertain the absorption or condensation of nebulae were made on stars which he had before described in his numerous papers in the Phil. Transact.; others were made on those whose places have been determined by foreign astronomers.

EAST INDIES.

On the 20th of September, 1813, a public disputation of the students of the College

of Fort William in Bengal, took place before the Governor-general, Lord Minto, in Persian, Hindoostanee, Bengalee, Arabic, and Sanskrit; when nineteen students were declared qualified to enter on civil service, in the following relative order of proficiency, viz. Glynn, Hobhouse, Lindsay, Bouderson, Cayley, Ker, Stuart, Hyde, Pigou, Harrington, Valpy, Oakes, Wilkinson, Harding, Metcalfe, Marjoribanks, Chastenay, D'Oyly, Mainwaring. Honorary rewards were distributed to these gentlemen and some others.

We have much pleasure in extracting the following passage from Lord Minto's address on that occasion:—

"I feel particular gratification in reporting, at the end of the sixth year of my acquaintance with the college of Fort William, that its professors and all its officers, have continued to maintain the high reputation, which from its first foundation has enabled them at once to support and adorn the institution.

"A catalogue of the learned works executed since the last disputations, or now in progress, will be annexed as an Appendix to this Discourse; but I shall briefly notice here some of the more distinguished of those performances.

"Dr. Lumsden, the Persian and Arabic Professor, made a proposal in the course of the year, to publish in succession a series of the best writers on Mohummudan Law, and, in pursuance of that design, has made considerable progress in preparing a corrected edition of the *Ashbaho Nuzair*; but the proposal has been withdrawn, in consequence of the considerable expense attending the undertaking. I understand, however, that the College Council has it in contemplation to recommend the usual subscription for a hundred copies of a few of the most valuable works on Mohummudan Law, to be printed and published under the superintendence of Dr. Lumsden and the learned natives now attached to the college.

"Capt. Roebuck, the assistant secretary and examiner, is preparing to publish a new and augmented edition of Dr. Hunter's *Hindoostanee and English Dictionary*.

"The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a *Grammar of the Punjabee Language*, and has now in the press *Grammars of the Telinga and Carnatic Languages*. He is also writing *Grammars of the Kushmeere, the Pushna, Ballochee, and Orissa Languages*. In addition to these various and

extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his *Bengalee Dictionary*, which I took occasion to announce in a former discourse.

"A *Grammar of the Burmah Language*, by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the missionary press of Serampore.

"Mr. Marshman and his young pupil, now become his associate, do not slacken in their pursuit of Chinese grammar and learning; by which, indeed, the public is about to profit.

"Mr. Marshman has composed a work under the title of *Clavis Sineca*, or *Key of the Chinese Language*. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the Chinese Character, the second on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a *Grammar of the Chinese Language*. These two parts of the work will contain from four to five hundred quarto pages; and Mr. Marshman has it in contemplation to add, as an Appendix, a *Vocabulary*, containing the characters in the whole of the Confucius, which he conceives will render it a complete key to the language.

"The passages in Chinese Characters contained in these works, are printed from moveable metal types, which Mr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore Mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establish-

ments which they have formed, and which are conducted by themselves.

"Mr. Colebrook has lately presented the College with a Dictionary of the Punjabee Language.

"Lieutenant Lockett is preparing a list of books purchased on his late tour to Arabia; and a faithful and detailed memoir of that tour, deeply interesting to the antiquary, the historian, and the scholar, is anxiously looked for by the public, from the authentic and learned pen of lieutenant Lockett himself.

"Of the Sanscrit and English Dictionary by Mr. Wilson, noticed in my last Discourse, the manuscript is in great forwardness, and some progress has been made in printing it. Two years more will, however, be required, for the completion of the work.

"The same author has presented to the public the valuable gift of a translation in verse of the Sanscrit poem, entitled the Megha Duta.

"The Megha Duta, or Cloud Messenger, is a work of high repute amongst the native professors of Sanscrit Literature, and is entitled, by beauty and simplicity of style, by rich description, just sentiment, and warm and tender feeling to the rank it holds. Calidasa, the author to whom it is generally attributed, is already known to European Literature through a prose translation, by Sir William Jones, of the drama of Sacontala, one of his most esteemed works; and he is beyond doubt the author of many of the most admired compositions in the Sanscrit Language.

"From one of the best authors, therefore, of that language, Mr. Wilson has selected for publication and translation, the Megha Duta, as a book equally calculated to gratify the Sanscrit scholar, and the cultivator of general literature."

Lord Minto speaks in the very highest terms of this translation.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on various Subjects; by the Rev. Andrew Fuller, of Kettering. 9s.

An Original View of the Night of Treason; by the Rev. Frederic Thruston, M. A. 8s.

The Principles of Christian Philosophy; containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. 7s.

A History of the Propagation of Christianity among the Heathen, since the Reformation; by the Rev. William Brown, M. D. 17. 5s.

Rural Discourses; by Wm. Clayton, 8vo. 10s. 6d.

Harmony of the Four Gospels; by John Chambers. 8vo. 17.

Prophecy of Ezekiel, concerning Gog; by Granville Penn, Esq. 6s.

Novum Lexicon Græco-Latinum in Novum Testamentum; per Joh. Frieder. Schleusner. 2 vols. 8vo. 37. 3s.—royal 67.

MISCELLANEOUS.

Celsus Targæ, cura Adami Dickinson. 12mo. 9s.

De l'Esprit de Conquête et de l'Usurpation, par Benjamin de Constant-Rebecque. 8vo. 8s. 6s.

A Voyage Round the World in the Years 1813, 4, 5, and 6; performed by Order of his Imperial Majesty Alexander the First, Emperor of Russia, in the Ship Neva; by Urey Lisiansky, Captain in the Russian Navy. 4to. 37. 3s.

A Compendium of the Laws recently passed for regulating the Trade with the

East Indies; the Duties of Customs and Excise on Goods imported and exported, &c. &c.; by Thos. Thornton, of the East India Office Custom house. 8vo. 7s.

The Principles of Practical Perspective, or Scenographic Projection; containing various Rules for delineating Designs on Plane Surfaces, and taking Views from Nature; by Richard Brown, Architect and Drawing Master. Part I. 10s. 6d.

An Introduction to Arithmetic, on a System never before published; by George Gregory, of the Free Grammar School Repton. 3s. 6d.

Geographical Exercises in the New Testament, describing the principal Places in Judea, &c. with Maps, &c.; designed by Wm. Butler. 5s.

Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal. 2 vols. 18s.

Memoirs of a celebrated Literary and Political Character from 1742 to 1757, 8vo. 7s. 6d.

Letters of a Village Governess, descriptive of Rural Scenery and Manners; with Anecdotes of Highland Children: displaying the Drawings of Youthful Genius, and the Methods taken to improve it; by Eliz. Bond. 2 vols. 8vo. 18s.

Letters addressed to two absent Daughters; by Mrs. Rundell. 8s.

The Cambridge University Calendar for the year 1814. 12mo. 5s. 6d.

Hulsean Prize Dissertation for 1813; by Jas. Clarke Franks. 8vo. 3s.

Elements of Political Science ; by John Craig, Esq. 3 vols. 8vo. 17. 11s. 6d.

The New Annual Register, or General Repository of History, Politics, and Literature, for the year 1813. 17.

Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life ; by John Abernethy, F. R. S. 8vo. 4s. 6d.

Clavis Calendaria, or a Compendious Analysis of the Calendar, by John Brady ; abridged by the Author. 12mo. 10s. 6d.

Some Account of the proposed Improvements of the Western Part of London. 8vo. 14s.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Right Hon. Lord Minto, Governor-general of Bengal, and Visitor of the College ; together with his Lordship's Discourse, Sept. 20, 1813. 8vo. 2s. 6d.

Travels at Home, and Voyages by the Fire-Side ; for the Instruction and Amusement of Young Persons. 2 vols. 6s.

The Prospects of Africa, and other Poems ; by Jas. Jennings. 5s.

Tixall Poetry, with Notes and Illustrations ; by Arthur Clifford, Esq. 4to. 27. 2s. —royal 37. 3s.

The Doge's Daughter, a Poem, in two Cantos ; by Edward, Lord Thurlow. 8vo. 3s. 6d.

Orlando in Roncesvalles, a Poem, in five Cantos ; by J. H. Merrivale, Esq. 8vo. 8s. 6d.

The English and Latin Poems of Thomas Gray. With Critical Notes, a Life of the Author, &c. &c. ; by the Rev. John Mitford, B. A. of Oriel College, Oxford. 8vo. 18s.

Specimens of the Classic Poets, in a Chronological Series, from Homer to Tryphiodorus, translated into English Verse, and illustrated by biographical and critical Notices ; by Charles Abraham Elton, Author of a Translation of Hesiod. 3 vols. 8vo. 17. 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 4, the tenth anniversary of this Institution was held. At ten o'clock in the morning, the great hall of the Freemasons was overflowing with persons from all parts of the kingdom, who came to witness this scene.

At twelve o'clock, the Right Hon. Lord Teignmouth, President of the Society, took the chair. He commenced the business of the day by reading the Report of the Committee. It appeared from the Report that the exertions, patronage, and influence of the society had been greatly extended during the past year, more particularly in Russia and Holland. Since the commencement of the Institution, there have been issued 390,323 Bibles and 595,002 Testaments ; to which may be added, 17,585 Bibles and 23,940 Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these, 72,000 Bibles and 49,900 Testaments have been printed and circulated on the Continent, by societies aided by the British and Foreign Bible Society : making, in one total amount, one million, one hundred and forty-eight thousand, eight hundred and fifty copies.

The total net receipts, exclusive of sales, has amounted to 62,4417. 8s. 10d. during the past year, being 4,4387. 7s. 3d. less than the receipts of the ninth year. The receipts

for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amounts to 24,7667. 2s. 10d. being 15,2417. 4s. 7d. more than in the ninth year ; making an excess in the total receipts of the tenth year over the ninth of 10,7617. 5s. 9d. The total net payments of the past year were 84,6527. 1s. 5d.

We had hoped to have had it in our power to have given our readers a full and authentic report of some of the admirable speeches which distinguished this meeting, but we are under the necessity of deferring our purpose. The speakers were, besides the noble President and the Secretaries, his Royal Highness the Duke of Kent ; the Hon. the Dean of Wells ; Mr. Paterson, and Mr. Pinkerton ; the Chancellor of the Exchequer ; the Count de la Gardie ; the Rev. Mr. Burder ; Mr. Wilberforce ; the Bishop of Norwich ; Mr. C. Grant, jun. ; the Earl of Northesk ; the Rev. Dr. Blackburne ; Mr. H. Thornton ; the Rev. Dr. Thorpe ; Lord Gambier, and the Rev. W. Dealtry.

The following Imperial Ukase was read at the Meeting, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion :—

“ Beloved Subjects ! A year has elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies.

Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

"So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty Arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him, we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him, for the unspeakable mercy shewn us. By the power of his Almighty Arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory. What shall we render unto him but tears of gratitude and joy!

(Signed) "ALEXANDER."

Given at the Head-quarters,
Carlsruhe, Dec. 6, (O. S.) 1813.

The following letter was also read from Prince Galitzin, President of the St. Petersburg Bible Society, dated Jan. 20, 1814, addressed to Lord Teignmouth:—

"My Lord,—The Committee of the St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Paterson, for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

"The first year of its existence, this

our Society has been already signalized by very numerous and considerable enterprizes and actions. Besides the distribution of the Holy Scriptures in different languages throughout several countries of this extensive empire, the Committee have partly begun and partly undertaken to print them in the Slavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol languages. The number of members and benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals, and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and to feel it. In the mean time, the happy effect of the establishment of the St. Petersburg Society and its Committee has been, the production of similar Committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitau.

"We entertain the most sanguine hopes from the co-operation of these Committees in our general undertakings.

"The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his Holy Decrees.

"The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their member, the Rev. John Paterson, in their splendid successes.

"Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

"I have the honour to be, &c.

"PRINCE ALEXANDER GALITZIN."

EDINBURGH BIBLE SOCIETY.

This Society held its fourth annual meeting on the 31st of May, 1813. Its affairs during the preceding year appear to have greatly prospered. Considerable donations of the Scriptures had been made to the military and to schools, to patients in hospitals and to convicts, to poor Highlanders and to prisoners of war, and to various other desti-

tute persons. Three hundred pounds were given to assist in repairing the loss by fire incurred by the Missionaries at Serampore; and 50*l*. to the Naval and Military Bible Society; and 950*l*. were transmitted to the British and Foreign Bible Society. Eleven Societies, auxiliaries to this, had been formed during the preceding ten months in different parts of the country; making the whole number of auxiliaries 25; whose contributions during that period have amounted to 886*l*. 5*s*. 7*d*. chiefly raised by weekly contributions of one penny. The Appendix to the Report contains much interesting matter; from which we can afford to make only a single extract of a letter from a correspondent in the Highlands, dated March, 1813. "After passing Fort-William, I entered on the parish of Kilmanivaig. In one house I entered, in Glengary, I saw sitting round a fire no less than twenty persons, twelve of whom belonged to the family, hearing the head of the house reading a chapter of the Prophecies of Isaiah, which was the only part of a Bible they had remaining! He was a poor man; and by the condition the family were in, I verily believe he was unable, as he said, to purchase a copy of the holy scriptures. The whole appeared remarkably attentive while he read. The chapter was the fortieth. After he was done, he pressed the few pages, and, with affection, consigned them to his bosom. I left the poor man's house; but not till I saw him in raptures, at my promising him a Bible should I chance to come that way again."

WORCESTER AUXILIARY BIBLE SOCIETY.

On the 23d June, 1813, an Auxiliary Bible Society was formed at Worcester, for that city and county, Lord Viscount Deerhurst in the chair. The Earl of Coventry was chosen President. The Vice-Presidents are, Viscount Dudley and Ward; Viscount Valentia; Viscount Deerhurst; Lord Foley; Lord Beauchamp; Sir T. E. Winnington, Bart., M. P.; Sir George Cornwall, Bart.; Hon. W. B. Lygon, M. P.; Hon. W. H. Lytelton, M. P.; A. Roberts, Esq., M. P.; W. Gordon, Esq., M. P.; W. Mannings, Esq., M. P.; J. Martin, Esq., M. P.; E. Lechmere Charlton, Esq. High Sheriff of the County; and Thomas St. John, Esq., Mayor of the City.

Thomas Carden, Esq., and R. Spooner, Esq. were chosen Treasurers; and the Rev. Digby Smith, the Rev. S. Oldnail, Mr. S. Pumphrey, and Mr. R. Gillam, Secretaries. The cause of the Society was ably advocated

by the noble Chairman; the High Sheriff of the County; the Rev. E. Burn of Birmingham; the Rev. C. F. Steinkopff; the Rev. Joseph Hughes; the Rev. Thomas White; John Richards, Esq.; James Wakeman, Esq.; S. Crane, Esq.; H. Wakeman, Esq.; the Rev. G. Gibbs; R. Hudson, Esq.; the Rev. Dr. Smith; R. Barneby, Esq.; the Rev. Mr. Cottam; the Rev. John Cawood; the Rev. Dr. Booker; the Rev. I. M. Butt; R. Spooner, Esq.; Mr. S. Pumphrey; the Rev. I. Shaw; the Rev. I. A. James; the Rev. E. Lake; Mr. Alderman Carden, and the Rev. D. Pritchett.

The following interesting fact was stated by John Richards, Esq. in the course of his speech:—

"In the town and neighbourhood of Stourbridge; where an auxiliary Bible Society, of which I have the honour to be a member, has been recently established, the number of poor families in want of Bibles was found to be far greater than would have been believed by any one, previously to the fact being ascertained. All of them who could be furnished with Bibles, received them eagerly and thankfully; many of them with tears. One hundred and ninety-six persons, between the ages of fifteen and forty-five, who, before the institution of a Bible Society in that neighbourhood, were unable to read, have voluntarily, between the hours of labour, begun to learn to read, in order that they may peruse the Scriptures. The places of public worship also are more numerous attended; and religious animosities are much softened, if not entirely subdued. This is no 'varnished tale,' but a plain statement; the truth of which I am ready to prove to any individual who wishes it."

The Rev. Dr. Booker, vicar of Dudley, observed, that "previously to the formation of a similar institution in my own parish, (the parish of Dudley, containing about 14,000 inhabitants,) it was thought by some that such a society there was not absolutely needed:—few families were supposed to be so poor as to be without a Bible. But, upon an accurate survey of that parish, to ascertain the real wants of the poor in this respect, what was found to be the case? What proportion of its 14,000 inhabitants were found destitute of the word of God? Nearly one half. Yes; 6689 persons were there found 'sitting in darkness, and in the shadow of death!'"

"Another circumstance, which I shall beg leave to mention, relates to the discovery of a fact somewhat of a singular

nature. On going among the dwellings of the poor, to make the survey of which I have just spoken, our Committee soon began to remark a difference between those families who possessed a Bible and those who were destitute of it; so striking a difference, that, on entering any house, we could generally tell, without making an inquiry, whether it contained a Bible or not. For, with few exceptions, where the Bible was not, cleanliness was not; but every thing, both in person and apartment, that is squalid and disgusting. On the contrary, in the neighbourhood, among persons of the same trade or calling, wherever the Book of God blessed the humble dwelling, every thing seemed sanctified by it: every thing was clean, every thing 'decent and in order.' He, then, must be a bad politician, and a worse philosopher, who has to learn what a close alliance there is between foul habits and religious ignorance. For, when 'gross darkness covers a people,' a grossness of manners and demeanour will distinguish them likewise: thus demonstrating the value of the Bible even in a temporal point of view. But, when to such minor considerations, which relate chiefly to the body, are superadded those weighty ones, those of eternal import, which concern the never dying soul, the Bible must be deemed of unspeakable moment indeed!"

Soon after the formation of this Auxiliary Society, a Bible Association was formed among persons in the humble walks of life, resident in Worcester and its vicinity, to which near 500 individuals immediately entered their names as subscribers.

HACKNEY AND NEWINGTON AUXILIARY BIBLE SOCIETY.

The First Annual Report of this Society was made to a general meeting of the subscribers, on the 13th of December, 1813. The only allusion it makes to the vehement attack which had been made upon its character and proceeding by the Rev. Mr. Norris (see our Number for January,) is the following:—

"It would have been truly agreeable to the Committee, to whom you entrusted the affairs of your Institution, if it had been their lot to propose its liberal and benevolent objects to the unbiassed consideration of the inhabitants of the district. But it has long been known to those acquainted with its local circumstances, and is now manifest to the public at large, that neither the pure benevolence of the plan, nor the unoffending manner in which your Committee acted upon it, has proved sufficient to

avert from your Society a hostility, which they will forbear to characterize further, than that it has been unceasing in its aggressions.

"Amidst many provocations, your Committee have judged it most consistent with the principles on which your Society is founded, to avoid controversy, and to leave your opponents to work their own defeat, by the self-condemning futility and intemperance of the charges which they have ventured to allege.

"This meeting will learn, with great satisfaction, that, notwithstanding the influence which this opposition may be presumed to have had, the general sense of the district has been decidedly in favour of your Society; so that your Committee have been enabled to contribute to the funds of the Parent Institution the considerable sum of 800*l.* Independently, therefore, of the benefits derived, and to be derived, to the poor of the district, from the distribution of the Bibles and Testaments which the moiety of this contribution will command, the members of the Society have the high gratification of knowing that they have applied the sum of 400*l.* to the noble purpose of sending the Word of God to countries yet destitute of it."

The Committee had distributed 631 Bibles and 344 Testaments; and they observe:

"It is but just to the poorer part of their neighbours, for your Committee to state, so far as their experience extends, that the Word of God is not generally held in less veneration among them than it is among those raised in circumstances above them. Indeed, your Committee can confidently assure you, that no instance of the abuse of the Bibles and Testaments, by any of those to whom they have been given, has come to their knowledge."

Five Bible Associations had been formed in the district.—The only speech given along with the Report is that of the Rev. John Owen; and it certainly is entitled to high distinction. After an able, ingenuous, and candid apology, both for the Bible Society and its advocates, he thus concludes:

"Sir, we are so far from presuming to have been all which our rigid opponents seem to think they had a right to exact, that we do not profess to have executed our own intentions. We have an arduous duty to perform, as advocates and conductors of this glorious Institution; and it is the wish nearest our heart, so to demean ourselves in the discharge of it, as to have always a conscience void of offence both towards God and towards man. With this view we are

willing to be put on our trial ; and all we require is, that they who judge us would not forget the injunction—to ‘judge righteous judgment.’ To all who oppose us with decency and temper, I trust we shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain ; if they have convicted us of error, we will concede ; if they have accused us wrongfully, we will endeavour to confute them : exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all that controversy in which we are engaged. But if among our opponents there should be an individual, whom no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no confutation can silence ; if, in the restless prosecution of his purpose of hostility, he should be found to spare neither our private nor our professional character ; if, not content with a life-interest in episcopal opposition, he should snatch the mitre from the hand of death, and tax the very see to furnish a contingent towards the war of extermination against the Bible Society ; with such an individual we will have no communication : we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying—‘The Lord rebuke thee !’

“Sir, I have spoken thus explicitly on the several topics to which I have considered it my duty to advert, because I think the measures pursued by our opponents have reached that crisis in which plain dealing is become an imperious duty ; and because it is not probable, from my many avocations, that I may have another opportunity of delivering my sentiments among you. I confess, for my own part, I feel a growing attachment to the cause, under all the circumstances of fatigue, perplexity, and sacrifice, to which it exposes me ; and I am desirous to promote its interest, both locally and generally, by all the exertions which it is in my power to command. I owe this zeal and constancy, not more to the intrinsic excellence of the Institution itself, than to the solemn injunctions of that amiable prelate, now united with the spirits of just men made perfect ; under whose auspices I entered, and for more than five years continued in its service. I will not presume to say what would be the sentiments of that enlightened prelate, were he now upon earth ; but I very well know what his sentiments were while he was upon earth, and in the moments which nearly preceded his removal to

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heaven. With his dying accents, and, with a glow in his countenance which I shall never forget, he admonished me to give to the plans of the Society the widest possible circulation ; and I should be unworthy of the confidence with which he honoured me while living, and of the satisfaction with which I cherish his image now that he is no more, if I did not derive from such a memorial an additional motive for adherence to a cause in which I have had the honour to labour for nearly ten years, and in the service of which I hope, by the blessing of God, to be found faithful unto death.

“To those whom I have now the pleasure to address, I have nothing to offer on behalf of the Bible Society with which the notoriety of its principles and its effects must not already have rendered them familiar. After all that has been said to depreciate its character, and all that has been done to prevent its success, it enjoys at this moment a larger measure of public estimation than any religious society has ever acquired ; and it is adding continually to the stability of its reputation and the means of its usefulness, by fresh accessions of patronage and support, from the rank, the talent, and the opulence of the country.

“For yourselves—when you have found an object more worthy of your affections, your contributions, and your exertions, than that which the Bible Society proposes, transfer them all to that better object. When you have discovered, in any human composition, a surer guide, a wiser counsellor, and a more effectual comforter than the Bible, then take that better composition to your heart, and circulate it instead of the Bible. But if, as will I am persuaded be the case, you should find no object of superior or of comparable value : if, on every repeated perusal of the Bible, you should discover still more to admire in the majesty of its doctrines, the wisdom of its precepts, and the efficiency of its consolations, then let your zeal for its propagation keep pace with your discoveries of its excellence ; and testify your gratitude for such a possession, by co-operating with those who, on so grand a scale and with such a prospect of success, are occupied in imparting it to others. Your attachment to the cause, and your exertions in its behalf, may expose you for a season to opposition and strife ; but these difficulties will be only of temporary duration. We believe the cause in which we are engaged—and we do so, with some of the brightest ornaments of this country, both living and deceased—to be the cause of ‘righteousness ;’ and we believe, on the authority of the sure word

of prophecy, that 'the work of it shall be peace, and the effect of it quietness and assurance for ever.'"

LEICESTER AUXILIARY BIBLE SOCIETY.

On Thursday, April 14th, 1814, was held the fourth anniversary of the Leicester Auxiliary Bible Society, at the Guildhall, in Leicester. The attendance was unusually numerous and splendid. The Hon. and very Rev. Henry Ryder, D. D. Dean of Wells, in the chair. The Report was read by the Rev. Mr. Vaughan. Encouraging and animated addresses were delivered by the Rev. Messrs. Owen and Steinkopff, two of the London Secretaries. The Rev. Mr. Paterson, just returned from Russia, gratified the company with an interesting detail of his labours in Russia, of the increasing circulation of the word of God in that empire, and the warm patronage it receives from the Emperor. Various motions were put and seconded, accompanied with suitable and impressive speeches, by the Rev. Messrs. G. B. Mitchell, A. Macaulay, R. Hall, Fry, Story, Hartley, E. Phillips, T. Mitchell, Ryley, Messrs. Wood, &c. The zeal which was manifested, and the harmony which prevailed, will render it a day long to be remembered.

NAVAL AND MILITARY BIBLE SOCIETY:

Instituted in 1780.

On Tuesday, the 10th May, the first public anniversary meeting of this Society was held at the New London Tavern, Cheapside. A very numerous and highly respectable company was assembled upon the occasion. His Royal Highness the Duke of York, patron of the Society, took the chair: supported by the Duke of Gloucester; Admiral Lord Gambier; Vice-Admiral Earl Northesk; Lord Calthorpe; the Hon. and very Rev. the Dean of Wells; T. R. Kemp, Esq., Henry Thornton, Esq., and Wm. Wilberforce, Esq., members of Parliament; Lieut General Calvert, adjutant-general of the forces; with several general officers, and other naval and military officers of rank.

The scene displayed on this occasion was most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders. Every part of the room was crowded; and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the meeting was first briefly stated from the chair. A highly-interesting Report was then read by Major Close, one of the Secretaries. It was replete

with encouraging facts, manifesting the earnest desire of our brave sailors and soldiers to possess the Word of God, and stating many instances of small contributions from associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read, from officers of various ranks, proving the beneficial effects arising from the distribution of the Holy Bible.

It appeared from the Report, that the Society had distributed above 9,000 copies of the Scriptures, Bibles and Testaments included, during the last year; and about 100 000 copies, in the course of 34 years, since its formation.

His Royal Highness the Duke of Gloucester brought forward the first motion, and was successively followed by Admirals the Earl Northesk and Lord Gambier. Lord Calthorpe, the Dean of Wells, Mr. Kemp, Mr. H. Thornton, Mr. Wilberforce, Generals Borthwick and Neville, Colonels Burgess and Handfield. The following ministers also took part in the business of the day: the Rev. Dr. Thorpe, of Dublin; the Rev. J. Griffin, of Portsea; The Rev. J. Saunders, and Basil Woodd, of London. Every heart seemed deeply impressed with the importance of the Society, and highly gratified in contemplating the Commander-in-chief of the British forces and his Royal Relative countenancing, by their patronage and presence, its truly Christian objects. The royal visitors were pleased to express their entire approbation of the proceedings of the Society, their earnest wishes for its future prosperity, and their determination to continue to afford it their warmest support.

May every returning anniversary have to record the increasing success of the Society; and may all military and naval commanders throughout the world labour strenuously, after the illustrious example of his Royal highness the Duke of York, to promote the distribution of the Word of God among those whom they command!

CHURCH MISSIONARY SOCIETY.

On the 3d of May was held the fourteenth anniversary of this Society. The annual sermon, preached by the Hon. and very Rev. the Dean of Wells, was eloquent and devout, and made a most fervent and effectual appeal on behalf of the great objects of the Society. A collection was afterwards made, which amounted to 301*l.* 15*s.*

At 2 o'clock the annual general meeting was held: the Right Hon. Lord Gambier, president, in the chair; attended by Lord Calthorpe, the Dean of Wells, Mr. H. Thorna-

ton, Mr. Kemp, Mr. L. Way, upwards of fifty Clergymen, and above a thousand members and friends of the Society. The proceedings at this meeting were particularly interesting; and we regret that our limits prevent us from doing more, in this Number, than express our satisfaction, that this Society is daily attracting such an increas-

ed share of the public attention and support that the income—which averaged 2,000*l.* for the preceding 13 years, and was only 3,000*l.* in the thirteenth—has amounted, in the fourteenth year, to between 11,000*l.* and 12,000*l.*; an income still very inadequate to the extensive means of usefulness now opened to them.

VIEW OF PUBLIC AFFAIRS.

WE had the satisfaction of announcing in our last Number the occupation of Paris by the allied sovereigns, and the disposition in favour of the Bourbon Family which had been manifested by the Senate and the People in the metropolis. We also mentioned the abdication of Bonaparte, and his intended destination. We have now the pleasing task of conducting through another month the brief history of these great foreign transactions.

Louis XVIII. having left London on the 20th of April, arrived at Paris in about a fortnight, after a slow progress from Calais. On his entry into the capital of his forefathers, he was preceded by his provisional ministers and by the Archbishop of Rheims, his grand almoner, &c. &c. In his Majesty's own carriage were seated the King, the Duchess d'Angoulême his niece, the only surviving child of the late Louis XVI., the Prince de Condé, and the Duke de Bourbon. By the right door of the coach rode Monsieur, and by the left the Duke de Berri. The Marshals and Generals of France accompanied them. A suit of carriages filled with ladies was then seen. The Prefect of the Seine presented to Louis the keys of the capital, and was handsomely complimented on the occasion. "Domine saluum fac Regem" was solemnly chaunted at the cathedral of Nôtre Dame. His majesty reached the Thuilleries about six, and the crowd filled the Carousal and the court of the palace. The King, Dutchess d'Angoulême, and Princes shewed themselves at the windows. The day was fine, and the people of the king's "good city of Paris" shone forth in all their native gayety. An illumination took place at night.

We confess that the professions of zeal and devotion to the cause of Louis XVIII., though less in some quarters, were also greater in others than we should have desired. The marshals, in their address to their new sovereign, declared, that they

"have been carried by all the movements of their souls to second this spring of the national will." "You have always been good Frenchmen," replied the king. It is doubtless expedient, we mean according to the ordinary principles of earthly policy, to do honour to those who are in power; but there is a certain measure of caution and moderation which, even on the worldly ground of consistency of character, would well become the mouth of various parties in France, now fairly entitled to unite in their endeavours to build up the new French Constitution. It is honesty which begets confidence, and confidence is necessary to the joint prosecution of every great work, and more especially to that of giving new stability to an empire.

Most of the great marshals have declared their adherence to the new order of things: and the abdication of their former chief enables them to rally round the throne of the present monarch of France with unimpaired honour; while the liberty infused into the Constitution may fairly be considered as a justification of the allegiance of even the more democratic surviving leaders in the French Revolution. The Marshal Duke of Dalmatia, the Prince of Essling, &c. &c. have declared their adherence. The Duke of Albufuera (Suchet) addressed his army in favour of the new order of affairs. Even Davoust, the savage defender of Hamburgh, at length yielded to the stream. We were happy to find, that he was superseded in his command. A few such proofs as this, of consciousness of strength as well as of moderation and love of justice and humanity in the new government, seem to us absolutely necessary.—Caulincourt has endeavoured to shew, and we conceive successfully, that he was not the real perpetrator of the murder of the Duke d'Enghien; and the Emperor of Russia has admitted the truth of his representation. "I know," says his imperial

majesty, "from my ministers in Germany, how much a stranger you were to the horrible affair in question. The papers you have communicated cannot but add to that conviction." He appears to have been content, however, to be the *reputed* instrument of that murder, in compliment to his murderous master, who had his political reasons for wishing to give this impression to Europe. Cambaceres, Sieyes, and Savary have resigned, or in other words retired, as well as Cardinal Maury. The king in such cases has intimated, that he can dispense with their presence in "his good city of Paris."

We are sorry to state, that while these happy events were taking place, the war, through some negligence or treachery of messengers, was protracted in one extremity of the empire. At Toulouse, a great battle was fought, in which the British lost about 400 killed and 1,700 wounded; the Spanish loss being nearly equal. It was on the day after this battle, that Col. St. Simon arrived from Paris. A loss of 150 English killed, and 400 wounded, was also sustained at Bayonne. Among the killed was Gen. Hay; and among the wounded the gallant Sir John Hope, who, we are happy to understand, is likely to recover. The British army appears to have been taken by surprise; they having, perhaps, too much confided in the disposition of the French commander to abstain from further contest, in consequence of the recent events which had taken place at Paris.—Lord William Bentick, not yet fully informed of the happy consummation of affairs, possessed himself of Genoa, by a bold military step, and with a loss extremely trifling.

Lord Wellington arrived at Paris on the 5th of May. He met Blucher for the first time at a great ball, who was there presented to him. They are said to have bowed, and looked for some time at each other, without speaking, and afterwards conversed for ten minutes. His lordship returned, after a week's stay, to his own army.

Quarrels are said to have existed between the allied and the French forces; but we conceive them to have been much exaggerated. In particular, the Austrian Grenadiers and the Royal Guard of Paris appear to have had some jealousies. A proclamation of Prince Schwartzberg, explaining the grounds on which the Austrians wore green leaves in their caps—a circumstance which seems to have been construed into an assumption of superiority—shews at once that there has been some

real jealousy, and that there has been a strong disposition to remove it on the part of the generals of the victorious army. This decoration had been common among the Austrian troops when in their own country.

Monsieur has been appointed Colonel-General of the National Guards.

A service has been performed in the metropolitan church for the late Kings Louis XVI. and XVII., for the late Queen Maria Antoinette, and for Madame Elizabeth. The King attended incognito, in a tribune prepared for him. The Duchess d'Angoulême was by his side; the Duke de Berri, and the Prince de Condé sustained the characters of chief mourners. A deputation from the Senate and the Legislative Body attended. The Marshals were present; and the Abbé Duval is said to have delivered a very impressive sermon. Thus, after the lapse of rather more than twenty years, the minds of the volatile people of France have come round to that very point of the compass from which they had departed, and the Royal Family is honoured in the very place where their names had been so signally execrated.

We specified in our last Number, the general principles on which it was proposed to settle the French Constitution. The King has, on his arrival, given only his general and qualified consent to them. He observed to his Senate, that he wished for "a liberal constitution," but one which, should also be wisely combined; that the bases of the plan of 6th of April were good; but that many articles, bearing the appearance of precipitation, could not become fundamental. The Senate and Legislative Body have been, on this account, summoned for the 10th of June, which has since been changed for the still more early period of the 31st of May.

The following are the ministers whom his majesty has appointed:—

Monsieur d'Ambray, chancellor; M. Barengtine retaining the honours of that post.

All the members of the Provisional Council are Ministers of State.

The Prince of Benevento, minister and secretary of state for foreign affairs; Monsieur Abbé Montesquieu, minister and secretary of state for the interior; Count Dupont, minister and secretary at war; Baron Louis, minister and secretary of state for finance; Baron Malouet, minister and secretary of State for the Marine; Count Bugnot, director-general of police; Monsieur

Ferrande, director-general of posts; Monsieur Berenger, director-general of internal taxes.

We understand, that the department of Baron Malouet includes that of the French Colonies; and we look with anxiety to this gentleman, as one to whom the interests both of Africa and of the West-Indies seem to be peculiarly committed. He is author of an extended work on West-Indian subjects, which, though indicating knowledge and diligence, is not conformable to our own views on some points of primary importance.

We are now anxiously expecting to hear of the signature either of preliminaries or of a definitive treaty of peace. In the mean time, a Convention has been signed, bearing date 23d of April, by which it has been agreed, that hostilities shall every where cease, and that the allied armies shall evacuate the French Territory in fourteen days from that date; the boundary line which they are to observe being that which constituted the limits of France on the 1st of January, 1792. Fifteen days are allowed for mutual evacuations in Piedmont, and twenty days in Spain. The fleets are to remain in their present station; but all blockades are raised, and fisheries and coasting trade are permitted. Ships are to be restored, if taken in the Channel or North Sea, after twelve days from the date of the Convention: in one month, if captured beyond those seas, within the Canaries and the Equator; and in five months, if in remoter parts. All prisoners are immediately to be sent back.

It has been declared, that when Preliminaries of Peace shall be signed, only thirteen armed ships of the line, twenty-one frigates, and twenty-seven sloops, &c. &c. shall be kept up, and that only two vice-admirals shall be employed. We must wait with anxious expectation for intelligence on the momentous subject of the reduction of the French armies, upon which no sentiment has yet been expressed: the difficulties of the New Government will, probably, consist chiefly in that part of their arrangements.

The terms on which a definitive treaty of peace is thought likely to be concluded have been stated in some of the public papers, and, so far at least as Great Britain is concerned, with some appearance of truth. It has been said, that we are to retain the Mauritius and Tobago, but are to restore the other Dutch and French West-India Colonies—the Cape of Good Hope and

Malta remaining to us. The Scheldt, it has been added, is to be open, and the ships at Antwerp to be divided between France and Holland. We do not depend on these statements; nor shall we enter into the speculations respecting other new distributions of European Territory which have been announced in our public prints. We shall content ourselves with observing, that we trust the abolition of the trade in slaves will not fail to be the condition of the supposed transfer of West-Indian possessions.

The arrival of the Emperor of Russia and the King of Prussia, in this country, is expected in the course of a few days. The Duchess of Oldenburgh, sister of the Emperor, has been for some time in our capital.

We have now to turn to another part of our narrative, which forms a contrast to that on which we have been dwelling.—Bonaparte, after some delay and many marks of hesitation and disquietude, has proceeded to the little island assigned to him. On his road, he was made to feel some portion of that hatred of his name and person which has so long subsisted in every part of Europe, and especially in the country which he has governed. We do not give full credit to all the stories which have been related respecting his reception in the several towns through which he has passed; but we have no doubt either of the state of apprehension, in which he continually travelled, or of the animosity against him which was generally manifested. The following account of the manner of his passing through Avignon seems worthy of notice, as we have little hesitation in believing that it is in substance true, and as it may furnish some example of the occurrences to which he was subject. Care, it is said, was taken to prevent any knowledge of the exact time and place of his arrival: his carriage, nevertheless, was surrounded; men and women demanded their children. One man laid hold of the carriage door; whereupon, a valet on the coach box drew his sabre in defence of his master. "Fellow!" said an officer appointed to attend the carriage, "do not stir;" and he gently pushed aside the man who held the door. Bonaparte drew down the glass, directed his valet to be quiet, and thanked the officer. The people now grew more and more inflamed; but a troop of horse came up and cleared the way; and the postilions drove off in full gallop.

It has been stated, that the people of Milan demanded the heads of the minis-

ters of Bonaparte, and that the Minister of Finance was put to death. A party in the Senate wished to proclaim Beauharnois King; but he fled to Mantua, and then to Munich, the capital of his father-in-law, the King of Bavaria.

Bonaparte passed over to his island in a British Ship; and, on his arrival, after going to church, he proceeded to view the fortifications.—His mind is represented as having been much enfeebled. This man, who so lately made the world to tremble, whose will was the law of almost all the civilized part of Europe—the stroke of whose pen called innumerable armies into being, and the word of whose mouth could send all those armies to destruction—appears now to have become himself subject to constant trepidation. He is said, during his journey, to have sometimes trembled like a child, or wept like an hysterical woman, and to have been often so incoherent and extravagant, as to excite reasonable doubt of his sanity. How wonderful is it, that Providence should make use of such a being as this to overthrow so many nations; and how obvious is it now become, that the times and the seasons are in the hands of the Almighty, and that the men, who are admired for their wonderful exploits, are only that sword of the Lord which he has pleased to employ in order to chastise a guilty world, and to fulfil his own purposes. The designs of Bonaparte were great; they probably were nothing less than the subjugation of the whole world; and he has had the reputation of generally employing means bearing some proportion to his ends, and likely, according to human estimate, to secure their ultimate accomplishment. But there is One higher than the highest, and he taketh the wise in their own craftiness. His purposes are still more great. They are the subjugation of this sinful world to the Prince of Righteousness; and we trust, that the lapse of a few years will more fully reveal to us the tendency of the late visitations of Providence upon the nations of Christendom to produce the accomplishment of this Divine plan of mercy to the human race.

We ought to notice, that the Empress Maria Louisa is constituted Duchess of Parma, Piacentia, and Guastalla. She is said to have been desirous of accompanying her husband to his place of retirement, but is obliged to reside upon her duchy.

The expectations which many pious persons in this country had formed, of the downfall of the Papacy, seem likely to be disappointed for the present, by the resto-

ration of the Pope to his own country, and to a great part at least of his ancient dignity. Joachim Napoleon, king of Naples, is said to have written to him in the following terms: "It is my wish to see the head of the Church soon resume in the capital of Christendom both his honours and the exercise of his power, so necessary to the happiness of the world. The chance of war has made me master of the States which you possessed when you were forced to quit Rome. I do not hesitate to replace them under your authority, renouncing in your favour all my rights of conquest to these countries." The insignia of the holy see, which had been carried to Paris, have been restored by Monsieur. However contrary our wishes may be to the re-establishment of the influence of Popery in Europe, we were gratified by a paragraph in a French paper, saying, that the Catechism of Bonaparte was no longer to be taught.—A very important document has appeared under the name of the Cardinal Quarantotti, by which the Pope and Cardinals are considered as willing to give to the British Crown the desired security for the proper selection of Catholic Bishops in Ireland. This disposition to concede on the part of the so-much-venerated head of the Catholic Church has excited in some of his Irish flock, and especially in the undignified clergy, a most extraordinary spirit of disaffection towards his holiness.

The affairs of Spain have not proceeded happily since the emancipation of the royal family. King Ferdinand declines accepting the proffered constitution, on account of the too great weakness of the executive power, and the Cortes are said to be placing themselves in a menacing attitude.

Norway has become a subject of peculiar anxiety; and, as the blockade of her ports is now maintained by the British Navy, has given rise to an important motion in Parliament. We shall here anticipate this part of our account of parliamentary proceedings, and endeavour to lay before our readers a brief statement of the nature of those difficulties in which this country is involved.

—Russia having, in the period of her temporary alliance with France, extorted from Sweden the country of Finland, the Crown of Sweden became naturally desirous of some compensation for this loss; and having for a time taken a neutral part in the great contest of nations, she formed a treaty with Russia, then the enemy of France, of which the object was to unite Norway to Sweden. A compensation was offered to Denmark for this loss of Norway, which was

to consist partly of the Pomeranian Territory of Sweden, at that time indeed overrun by the French armies, and partly in other undefined territorialequivalents. Denmark did not consent to this arrangement; and being at war with Russia, for her local circumstances had inclined her to the side of the French Emperor, Norway was looked upon as a fair object of conquest both by Sweden and Russia. Great Britain became a party to this treaty. Her adoption of it was, however, much complained of in the British Parliament, as well as the prospective grant of Guadaloupe, which, together with the guarantee given by Britain that Sweden should be put in possession of Norway, became the price in the consideration of which the Crown Prince was induced actually to unite his forces with those of the allies, and to contend with that valor of which we have heard so much in the ever-memorable battle of Leipsic, and in some previous engagements. Denmark has now at length united herself with the cause of the other kings of Europe, and she has made the formal cession of her territory of Norway:—but the Norwegians, who are about 900,000 in number, have affirmed their independence, have placed themselves under the authority of Prince Christian, heir apparent to the throne of Denmark, and have raised a force of 30 or 40,000 men. The part which it becomes Great Britain to take in this contest with a brave and respectable nation seems to us a subject peculiarly embarrassing. We have manifestly bound ourselves by treaties to contribute our part towards this annexation, and have received the benefit of assistance from Sweden in consequence of this engagement. Sweden may even be stated to have forborne to direct her armies primarily against her Norwegian enemy, in consequence of the British engagement, that if she would first lend her aid in the subjugation of the arch-enemy of Europe, Britain would not fail to further her Norwegian object. On the other hand, there is something so opposite to that spirit of

liberty and independence, in the very name of which the allies have been contending, in the subjugation of a whole people, with the view to their being transferred to a foreign monarch in whom they do not confide, as well as in the means used to enforce the object, that we do not wonder at the disposition which has appeared in Parliament to assert the Norwegian cause, as well as to discover some construction of our treaty by which we might escape from our engagement.—We have heard much of the moderation and magnanimity of the Emperor of Russia, and many pious persons have been charmed with the favour which he has shewn to our Bible Societies. Most earnestly do we wish that some Christian moralist, who has access to his imperial majesty, would whisper in his ear how happily the restoration of his acquisitions in Finland to the Crown of Sweden, in compensation for the relinquishment of Norway—acquisitions which he should remember that he gained through the unhallowed means of French co-operation in plans of general injustice—would at once settle our difficulties, and how much a measure of this description would redound to his honour as a prince of real integrity, and of truly Christian principles.

AMERICA.

We trust, that the affairs of America are approaching to a settlement. The Americans have repealed their Embargo and Non Importation Acts; and it is presumed, that the new turn which affairs have taken in Europe will suggest to their presumptuous President, that it is become necessary to change that tone which he had assumed, and to endeavour to include his own distracted country in the general plans for the pacification of the world.—It is said, that a very considerable British force is ordered to pass from Bordeaux to Canada. In the mean time, Commissioners for peace are about to meet in the neighbouring territory of Holland.

GREAT BRITAIN.

Notice has been given by the Admiralty, that all sailors who have been in service from the 7th of March, 1803, will receive their immediate discharge, and that they will be successively released according to their length of service.

The sum of 400,000*l.* has been granted to Lord Wellington, now raised to a dukedom; which, with the addition of 100,000*l.* before voted, makes the reward bestowed on him by a grateful country amount to half a mil-

lion. A somewhat smaller sum was proposed by Mr. Vansittart; but the disposition to this enlargement was very general, and it appeared particularly on the side of the Opposition. Two thousand pounds per annum have been given to Lords Lynedoch, Hill, and Beresford.

An Address has been moved in the House of Commons, by Mr. Wetherforce; and in the House of Lords, by Lord Grenville; praying his majesty to endeavour to

obtain from the powers now assembled at Paris, a recognition of the general principle of the Abolition of the Slave Trade. Mr. Wilberforce observed, that we had now the benefit of our own experience in favour of this measure; and could, therefore, certify to foreign countries that the once-predicted evils would not follow from it. He remarked on the natural affinity which there had been between the character of the Slave Trade and that of Bonaparte, whom he had considered as an enemy more mischievous on account of his utter want of moral principle, than for his conquests. Mr. Fox, who had talked with Bonaparte on this subject, could not even persuade him that we were sincere, so little did he understand the feelings of morality which are common in this country. The present king of France, it must be hoped, would be a contrast to Bonaparte. Spain could now be no longer in awe of its merchants. Portugal had signed an actual agreement to abolish the Slave Trade, subject to certain qualifications; but it appeared by a recent act, on which Mr. Wilberforce commented at large, how outrageously she had violated both the letter and the spirit of that treaty, and how vain it was to expect her compliance with her own professions, until something more was effected by Great Britain than had yet been done to enforce her performance of this great duty. The Chancellor of the Exchequer and Mr. Ponsonby, Mr. Canning for Liverpool, Mr. Protheroe for Bristol, and Mr. Marriott, an agent for West-Indian Islands, spoke in favour of the motion.—Lord Grenville took nearly the same ground, and observed, that if the chief powers of Europe should, by their public declarations, consent to condemn this abominable trade, thus placing it on the same ground with piracy and other violations of the law of nations, it would well become us to enforce the observation of so just a principle in any minor countries, who might not have the honesty to accede to it.—The addresses in both Houses were carried unanimously.

The motion, of which so long notice had been given, respecting the passage in the Speaker's Speech at the end of last session, which referred to the Catholics of Ireland, was lost by a majority of 274 against 106.

The principal subject which has engaged the attention of Parliament, has been the very important question of a new modification of the Corn Laws. A Committee, of which Sir J. Parnell was the chairman, made a Report in the end of the last year, which strongly recommended a return to the

ancient and more restrictive system of this country, on the ground of experience being said to be favourable to it: the subject was then adjourned. Sir J. Parnell has renewed his motion in the present session, though with some abatement of the price above which he would allow corn to be imported. His recent proposition has been to restrict the importation of wheat, except when the price should exceed one hundred shillings the quarter, by means of a duty of about twenty-four shillings.—It has been objected to this plan, that it would tend to maintain the price of wheat at all periods, at not less than about the specified price; and thus, while it might operate favourably to the landed interests, would be a heavy burden upon the consumers. It was affirmed, on the other hand, that the price of labour would naturally accommodate itself to that of bread, so that no great hardship would fall on the labouring classes; that moreover, the abundance of corn, produced through the encouragement which would thus be given to the growth of it, would, in the end, lower its price; that a tolerable uniformity of price would also be secured; and, above all, that we should thus be rendered independent of foreign nations for a supply of this most necessary article.

In the progress of the business, Mr. Huskisson interposed with a middle plan, which has appeared to obtain the general approbation of the House; though no *division* has yet taken place upon the question, either of the particular price at which the duty proposed by him shall attach, or of the maximum of duty which shall be imposed. His plan is that of a graduated scale of duties, which he would wish, in no case, to exceed twenty-four shillings, and to descend from that sum down to one shilling, in proportion as the market price is found to rise. He has proposed that the highest duty shall apply when wheat is at or under sixty-three shillings per quarter, and shall totally cease when at eighty-seven shillings per quarter.

Most parties have agreed in the propriety of allowing the free exportation of corn, and a bill for that purpose has already made a considerable progress; but, the further consideration of the Corn Importation Bill is postponed for a fortnight, in order to give full time for the consideration of so interesting a question.—We have mentioned only the article of wheat, assuming our readers to understand that other kinds of grain will be the subject of corresponding regulations.